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AMOR Y RABIA

UNA PUBLICACION MENSUAL
ANARQUISTA REVOLUCIONARIA

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ENFRENTANDOSE AL FASCISMO

El fascismo no se trata sólo de "skinheads"

y no la clase dominante y su estructura de poder

Se trata de personas ordinarias creyendo que los oprimidos son responsables por su opresión

CRUZ NEGRA ANARQUISTA

CARTA DE ANARQUISTA EN UNA CARCEL DEL ESTADO PERU

NO SÉ CÓMO EMPEZAR ÉSTO, todo fue tan rápido que aún sigo un poco aturdido. Yo sabía que por la magnitud de mis ideas subversivas algún día iba a caer en la DIRCOTE [Agencia peruana contra-terrorista], pero no esperaba que fuese tan pronto. La libertad — incluso la ficción de la misma que vivimos fuera — amigos míos, es lo mas preciado que uno tiene en la vida y uno no lo sabe hasta que la pierde: nunca la arriesguen ni pierdan por huevadas, ni por "Presidentes," por dogmas ni por partidos; si lo hacen que sea por aquello en lo que crees, por tus mas puros ideales y no por lo que otros decidan darte. Todo esto es chocante, esta prisión es una "universidad" en la cual puedes aprender cosas "útiles" y cosas malas, todo depende de ti, de lo que quieres aprender: robar, fumar, matar, mentir, colaborar, ayudar, luchar, etc, etc. Este infierno corrompe a cualquiera que no tenga sus ideales bien arraigados, sea como fuera no quisiera tenerlos nunca como compañeros de prisión. Lo que sí me gustaría ver por acá es a un Alan García, a un Dionisio Romero, a un Nicolini, a un Picasso o a uno de esos que explotan y exprimen a los humildes.

El hecho que esté tranquilo, aparentemente "normal," no significa que me halla acostumbrado ni mucho menos resignado a estar por acá varios años, de aquí, no sé cómo, pero tengo que salir muy pronto. No me siento solo, no puedo ni quiero sentirme solo; tampoco me fuéramos capaces de unirnos para que nuestros golpes fueran mas contundentes, sólidos y mortales, ¡qué grande y que cercano estaría el futuro!

"Si luchas puedes perder, si no luchas ya estas perdido y por cobarde no mereces siquiera vivir." ¡Si supieran lo que es estar aquí! A lo mucho exclamarán: "debe ser cagado estar adentro" y vaya que sí lo es y mucho más de lo que se imaginan. Si supieran lo que vale la vida aquí. Lo que es tener que ir a sacar agua cuchillo en mano y "achorarse" porque si te quedas callado te agarran de "huevón" (cuando hay escasez hay tipos que se matan por agua, hoy jueves 4/1/92 murió uno), si supieran lo que es hacer huelga de hambre 4, 5 ó 6 días para luchar por un día más de visita y estar por 4 ó 5 horas con tu familia o amigos que al irse te dejan sólo recuerdos, pena y dolor! Si supieran lo que pasa mi familia, lo que es soportar "requisas" durante las cuales los cerdos te sacan desnudo y te tiran al suelo 5, 6 ó 7 horas mientras caminan encima tuyo, si supieran lo que es estar 15 días en la DIRCOTE y aguantar las más inimaginables caricias, si supierian lo que es soñar por las noches con tu "libertad" y despertar siempre entre cuatro paredes! Yo sé muy bien lo que es cada una de estas cosas y les digo que la vida en esta prisión es una "muerte lenta" que cada día te destruye y te carcome. Lo sé y me consuelo un poco alimentando en mi corazón el noble sentimiento del odio y de la venganza, no contra "huevones"

¡ANARQUIA PARA ANDRES!

LA CAMPAÑA INTERNACIONAL Pro Ex-carcelación de Andrés Villaverde le ha sometido al gobierno peruano a presión internacional. Un Día de Acción Internacional el 30 de Octubre resultó en demonstraciones al frente de embajadas y consulados peruanos alrededor del mundo, todos exigiendo la liberación del activista anarquísta peruano quien está actualmente encarcelado en el prisión peruano de maxima seguridad Castro-Castro. Hubo acciones en Budapest, Ciudad Mexico, Bonn, Hamburg, Ottowa, San Francisco, Los Angeles, Nueva York, Paterson, NJ y Tokio.

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La Campaña Internacional es una coalición de grupos anarquistas y otros que soportan la libertad de Villaverde. La Cruz Negra Anarquista de NY, la Federación de Juventudes Anarquistas, la Workers Solidarity Alliance (el afiliado estadounidense del Associacion Internacional de Trabajadores), el Colectivo

La situación en Perú está extremamente explosivo. El golpe de estado del Presidente Fujimori, la captura del líder del PCP Abimael Guzmán (conocida mejor como Presidente Gonzalo), son sólo dos ejemplos del rapidez con el cual la situación en Perú se puede cambiar. El PCP ya se ha mostrado una capacidad para actividades militares en Lima y ha construido una organización en los barriadas pobres que rodean a Lima. Si los gobernantes de los EEUU creen que una victoria del PCP en Perú es probable hay una distinta posibilidad de intervención militar directa estadounidense. Anarquistas se tienen que educar sobre la situación en Perú en preparación para la necesidad de organizar oposición contra una guerra estadounidense contra el pueblo peruano. Un Grupo de Trabajo sobre Perú se ha formado para recoger y distribuir materiales sobre la situación en Perú.

Si quieren ayudar a la Campaña Internacional o al Grupo de Trabajo sobre Perú les pueden escribir ambos al:

P.O. Box 3 Prince St. Station
New York, NY 10012

CONTACTOS

Para aprender más sobre prisioneros políticos, prisioneros de guerra, y prisiones en Norteamérica escribe a

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Through The Walls
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Kingston, ONT K7L 3W3 CANADA

Project 1313
PO Box 1313
Lawrence, KS 66044

Anarchist Black Cross
San Lorenzo PO Box 215
San Lorenzo, CA 94580

Prisoner's Legal News
PO Box 1684
Lake Worth, FL 33460

The ANTI-WARior
48 Shattuck Sq.
Berkeley, CA 94704

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UN PRESO ANARQUISTA EN UNA CARCEL DEL ESTADO PERUANO

Extraído de *La Protesta* - Lima. Peru

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cualquiera o a todos los siguientes grupos. Cruz Negra Anarquista de Nueva York puede ser contactado al:

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Berkeley, CA 94704

Leonard Peltier
Defense Committee
PO Box 583
Lawrence, KS 66044

Committee to End
The Marion Lockdown
PO Box 578172
Chicago, IL 60657

Friends of Liberty
Box 95686
Seattle, WA 98145-2686

Minneapolis ABC
PO Box 581354
Mpls. MN 55408-1354

Chicago ABC
c/o WCF
POB 81961
Chicago, ILL 60681

SOLIDARIDAD CON PRESOS NIGERIANOS

CIENES DE TRABAJADORES Y estudiantes en Nigeria están encarcelados bajo el notorio "Decreto de Detención de Personas por la seguridad." Cuatro de ellos son miembros del anarco-sindicalista revolucionario Awareness League (Liga de Vigilancia o Conocimiento). Dos coordinadores del Awareness League, Samuel Mbah y Ifeanyi Chukwu, han sido forzados a esconderse.

Exige libertad inmediata para todos los encarcelados la semana de Febrero 22 - 26. Una llamada por parte de la US Workers Solidarity Alliance (WSA) y Neither East Nor West - NY (los coordinadores de la campaña internacional) piden la realización de demonstraciones pacíficos en las embajadas y consulados Nigerianos. Hay peticiones disponibles por parte de la WSA, y les encantaría si mandaras cartas de protesta. Manda cartas y peticions a la dirección siguiente. Manda también fotos y reportes de tus acciones.

Para más Información:
Workers Solidarity Alliance,
339 Lafayette Street, Room 202,
NY, NY 10012, tel (212) 979 8353

La "Awareness League" también necesita ayuda económica. Puedes mandarles Giros Postales Internacionales o cheques de un banco Británico:

Awareness League c/o Samuel Mbah
PO Box 28,Agbani, Enugu State,Nigeria
(Vea Amor y Rabia Vol. 3, No. 7 para más información sobre el caso)

EL FASCISMO EN ESPAÑA

Cronología: Agresión Nazi En España En 1992

23-1-92 Un grupo de Boixos Nois apuñalo hasta la muerte a un seguidor del Español (equipo de fubol). En los Boixos Nois existe un nutrido grupo de naziskins seguidores del Barça (equipo de futbol de Barcelona), en convivencia con skins no-fascistas.

22-2-92 Decenas de miles de personas se manifestaron en Barna contra, "la intolerancia, el racismo y la xenofobia" convocadas por S.O.S. Racismo.

14-3-92 En Valencia se celebró un concierto "En defensa de la raza", al que asistieron alrededor de 300 skines nazis, desde diversos puntos del Estado, en un intento de "homogeneizarlos politicamente." Durante el concierto los nazis se pelearon entre ellos, siendo recriminados por el cantante de uno de los cuatro grupos nazis, que les advirtió: "vuestros verdaderos enemigos son los rojos y los negros." Antes del concierto, un magrebí fue introducido en un contenedor de basura y 14 antifascistas agredieron a 4 naziskins. Uno de los nazis, natural de Donostia, fue atendido por heridas en la cabeza, en el hombro y en el costado. Algunos caza-nazis sacaron fotos a los jóvenes rapados para "ficharlos." Jóvenes antifascistas organizaron la defensa de los locales ocupados ante posibles ataques nazis.

15-3-92 La prensa valenciana se hizo eco del peligro neonazi. Por otro lado, pasaron a disposición judicial los skines neonazis que mataron a Sonia por su condición de travesti.

27-3-92 Se celebró una cumbre fascista en Valencia, organizado por el Frente Nacional de Blas Piñar. Los supervivientes de la División Azul fueron homenajeados.

30-3-92 Toledo amaneció con sus paredes pintadas en contra de los judíos.

17-5-92 Diferentes organizaciones nacionales-socialistas llamaron al cierre de fronteras a la emigración del Tercer Mundo.

7-6-92 Un grupo de nazis agredió a un fotógrafo durante la celebración de la victoria del Barça en la liga.

27-6-92 Viente jóvenes armados de palos y navajas agredieron a inmigrantes temporeros en Fraga. Los agresores eran conocidos por sus ideas ultraderechistas y actuaron bajo la consigna de "escarmentar a los moros," segun ElPaís.

19-7-92 Un grupo de skines nazis agredieron a dos inmigrantes magrebíes en Málaga, causándoles contusiones y fracturas en rostro y tórax, lo que preciso de intervención quirúrgia. Dos nazis pasaron a disposición judicial por este hecho.

9-8-92 Decenas de jóvenes nazis estudian, debaten y se entrenan en un campamento organizado por CEDADE en Barcelona. En la entrada del campamiento figura una frase de Adolf Hitler. A lo largo del día los jóvenes entonan cánticos nazis, segun el rotativo El Mundo.

9-9-92 Tras una manifestación de trabajadores en Torrelavega, un centenar de jóvenes colocaron barricadas. Entre ellos había cabezas rapadas.

Extraído de Ekintza Zuzena

Para más info.

Ediciones E.Z. Argitaraldiak
Apdo. 235 Postakutxa
48080 Bilbo (Biskaia)
Estado Español

Ataque Fascista a la Casa Ocupada De La Paz

EL 20 DE NOVIEMBRE, aniversario de la muerte del ex-dictador fascista Francisco Franco, tras finalizar la misa homenaje a Franco y Primo de Rivera en Zaragosa, un grupo de 300 fascistas atacaron la Casa ocupada de la Paz, mediante lanzamiento de objetos. Pocos despué 200 personas acudieron a defender la casa. Cuando los fachas retrocedían ocupada. La Casa ocupada de la Paz es un punto de reunión de Insumisos y anarquistas y es la casa donde se produce el boletín de contrainformación El Acratador.

Información extraido de C.N.T

Para más información:
Ateneo Libertario
Casa Ocupada De La Paz
Apdo 3.141

Asesinato Racista en Madrid de Dominicana

LUCRECIA PEREZ, UNA INMIGRANTE dominicana que vivía en la discoteca abandonada "Four Roses" con otros inmigrantes en un barrio de Madrid, fue asesinado por racistas el pasado día 13 de Noviembre. Un miembro de la Guardia Civil, Luis Merino Pérez y tres jovenes "cabezas rapadas" fueron detenido por la policia y son los sospechosos del crimen. En sus declaraciones ante el juez los detenidos explicaron que esa noche, decidieron "ir a dar un escarmiento a los negros," según el abogado de la familia de Lucrecia Pérez.

Una vez decidido a su objetivo, el guardia civil Luis Merino, de 25 años, y los tres menores, de 16, se montaron en el vehículo del agente y se dirigeron a Aravaca, al parecer, después de haber un semáforo en rojo, aunque los agentes les dejaron marchar después de que el conductor se identificase como guardia civil.

Una vez en la discoteca abandonada, se cubrieron los rostros, y entraron en una de las habitaciones armados con una pistola el guardia civil, con dos cuchillos de los menores y con un palo recogido en el mismo lugar el tercero de los jóvenes.

Tras efectuar tres disparos, que alcanzaron mortalmente a Lucrecia Pérez e hirieron a su compatriota Augusto César Vargas, escaparon en el vehículo del guardia civil.

En reacción a esto y otros recientes ataques de motivo racista miles de personas acudieron el domingo 29 de noviembre a manifestaciones en

cantante de uno de los cuatro grupos nazis, que les advirtió: "vuestros verdaderos enemigos son los rojos y los negros." Antes del concierto, un magrebí fue introducido en un contenedor de basura y 14 antifascistas agredieron a 4 naziskins. Uno de los nazis, natural de Donostia, fue atendido por heridas en la cabeza, en el hombro y en el

llamaron al cierre de fronteras a la emigración del Tercer Mundo.

7-6-92 Un grupo de nazis agredió a un fotógrafo durante la celebración de la victoria del Barça en la liga.

27-6-92 Viente jóvenes armados de palos y navajas agredieron a inmigrantes temporeros en Fraga. Los agresores eran conocidos por

un centenar de jóvenes colocaron barricadas. Entre ellos había cabezas rapadas.

Extraído de Ekintza Zuzena

Para más info.

Ediciones E.Z. Argitaraldiak
Apdo. 235 Postakutxa
48080 Bilbo (Biskaia)
Estado Español

Ataque Fascista a la Casa Ocupada De La Paz

EL 20 DE NOVIEMBRE, aniversario de la muerte del ex-dictador fascista Francisco Franco, tras finalizar la misa homenaje a Franco y Primo de Rivera en Zaragosa, un grupo de 300 fascistas atacaron la Casa ocupada de la Paz, mediante lanzamiento de objetos. Pocos despué 200 personas acudieron a defender la casa. Cuando los fachas retrocedían cargó la policía, que llegó incluso en el interior de la casa ocupada. La Casa ocupada de la Paz es un punto de reunión de Insumisos y anarquistas y es la casa donde se produce el boletín de contrainformación El Acratador.

Información extraido de C.N.T

Para más información:
Ateneo Libertario
Casa Ocupada De La Paz
Apdo 3.141
50.080 Zaragoza
Estado Español

Asesinato Racista en Madrid de Dominicana

LUCRECIA PEREZ, UNA INMIGRANTE dominicana que vivía en la discoteca abandonada "Four Roses" con otros inmigrantes en un barrio de Madrid, fue asesinado por racistas el pasado día 13 de Noviembre. Un miembro de la Guardia Civil, Luis Merino Pérez y tres jovenes "cabezas rapadas" fueron detenido por la policia y son los sospechosos del crimen. En sus declaraciones ante el juez los detenidos explicaron que esa noche, decidieron "ir a dar un escarmiento a los negros," según el abogado de la familia de Lucrecia Pérez.

Una vez decidido a su objetivo, el guardia civil Luis Merino, de 25 años, y los tres menores, de 16, se montaron en el vehículo del agente y se dirigeron a Aravaca, al parecer, después de haber tomado varias bebidas alcohólicas.

En al trayecto, fueron interceptados por un patrulla de la Policía Municipal que les vieron saltarse un semáforo en rojo, aunque los agentes les dejaron marchar después de que el conductor se identificase como guardia civil.

Una vez en la discoteca abandonada, se cubrieron los rostros, y entraron en una de las habitaciones armados con una pistola el guardia civil, con dos cuchillos de los menores y con un palo recogido en el mismo lugar el tercero de los jóvenes.

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En reacción a esto y otros recientes ataques de motivo racista miles de personas acudieron el domingo 29 de noviembre a manifestaciones en varios puntos del Estado, para mostrar su rechazo al racismo y a la xenofobia, a las agresiones fascistas y a la Ley de Extranjería.

Grupos Anti-fascistas en Norteamérica

POR CHRISTOPHER DAY

LOS SIGUENTES GRUPOS Y MATERIALES representan varios perspectivas políticas dentro del movimiento anti-racista y anti-fascista. Algunos son centristas, algunos son comunistas, algunos liberales y algunos son coaliciones de diferentes tendencias. Publicamos esta lista porque estos grupos tienen buenas informaciones sobre grupos fascistas y racistas dentro de Norteamérica.

Center for Democratic Renewal
PO Box 50469
Atlanta GA 30302-0469
tel (404) 221 0025

CDR es probablemente el mejor fuente de información corriente sobre grupos ultraderechistas en los EEUU. Ellos publícan *The Monitor*.

DCSCAR
PO Box 18291
Washington DC 20036
tel (202) 529 5037

Personas en Contra del Terror Racista

John Brown Anti-Klan Committee
220 9th St., Suite 443
San Francisco CA 94103
tel (415)330 5360

JBAKC es un grupo blanco militante en contra del racismo associados con Prairie Fire Organizing Committee, un grupo anti-imperialista marxista. Publícan *No KKK No Fascist USA*, irregularmente.

Klanwatch/Southern Poverty Law Center
400 Washington Ave.
Montgomery, AL 36104

El Centro Legal de la Pobreza del Sur. Mejor conocidos por sus batallas legales en contra de supremesistas blancos.

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37B New Cavendish Street
London WIM 8JR UK

Searchlight, es una revista mensual so-

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Carbondale, IL 62901

Coordinadora de la Red
Shannon c/o Amor y Rabia

Coordinador Inter-organizacial
Philip, 27 School Street
Sommerville, MA 02143

Coordinador Internacional
Todd c/o Amor y Rabia

Coordinadora del Intercambio de Información
Jodi, c/o AA, PO BOX 10007
Columbus, Ohio 43201

Coordinadores del Boletín de Discusión
Jean-Marc y Nikolas
PO Box 581354, Minneapolis, MN 55458-1354

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c/o Amor y Rabia

Grupo de Producción
Gene, Dema, Dan, Jane, Christopher, Bob, Matt, Polina, Rick, Sara, Matt, Shannon, Todd, Tommy, Clyde, Pablo, Peter, Greg

("*" los miembros del GP que no trabajaron en este número.)

Traductor*s:
*Gustavo, Eugenio, *Ana, Todd, Cath

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DCSCAR
PO Box 18291
Washington DC 20036
tel (202) 529 5037

Coalición de estudiantes, del Districto de Columbia, en contra del racismo y el Aparteid. Ellos publícan *SCAR NEWS*.

Coalition for Human Dignity
PO Box 40344
Portland, OR 97240

CHD organizan en Oregen donde sucede un escalamento significante de actividades racistas y homofóbicas

Lousiana Coalition
Against Racism and Nazism
234 Loyola Ave. Suite 915
New Orleans, LA 70112
tel (504) 523 2811

LCARN formaron para enfrentarse a David Duke en 1985

People Against Racist Terror
PO Box 1990
Burbank, CA 91507

Personas en Contra del Terror Racista

John Brown Anti-Klan Committee
220 9th St., Suite 443
San Francisco CA 94103
tel (415)330 5360

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Searchlight
37B New Cavendish Street
London WIM 8JR UK

Searchlight, es una revista mensual sobre el fascismo en Europa.

Anti-Fascist Action/*Fighting Words*
BM Box 1734
London WC1N 3XX UK

AFA es una organización militante antifascista en Inglatera que incluye varios personas anti-autoritarios revolucionarios.

Canadian Center on Racism and Prejudice
Box 505 Station Desjardins
Montreal PQ H5B 1B6 Canada
tel (514) 727 2936

Cento Canadiense contra el racismo y prejudico.

Political Research Associates
678 Massachusetts Ave. Suite 205
Cambridge MA 02139
tel (617) 661 9313

PRA producen reportes sobre la derecha racista.★

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La Red Amor y Rabia no es un círculo cerrado de amigos, si estás de acuerdo en línea general con la Declaración Política y estas dispuesto a comprometer tu tiempo, energía o dinero en nuestro esfuerzo común, puedes convertirte en parte de la Red y participar ampliamente en el proceso de tomar las decisiones. Pide más información a la persona que te vendió u obsequió el periódico, o escribe a los varios contactos de Amor y Rabia:

Grupo de Coordinación

Erric, Atlanta, GA
Liz, Boston, MA
Terry, New York, NY
Paul, Berkeley, CA
Crystal, Chicago, IL
Jodi, Columbus, OH
Jean-Marc, Minneapolis, MN
Fur, Atlanta, GA
Gene, Newark, NJ
Ojore, Trenton, NJ

Lista de Coordinador*s

Coordinador de Regiones
Britt, 702 S. Illinois Ave. Apt.115
Carbondale, IL 62901

Coordinadora de la Red
Shannon c/o Amor y Rabia

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Aviso Aburrido

¡ATENCION! Artículos, cartas, Notas de Agitación, y otras cosas publicadas en Amor y Rabia no necesariamente representan las opiniones o los puntos de vista del Grupo de Producción, Grupo de Coordinación, del Concejo de la Red, de la Conferencia o de cualquiera de las personas que forman parte de la Red Amor y Rabia. Imprimimos una variedad de artículos por diversas razones, incluyendo artículos con los que no estamos de acuerdo, porque creemos que son interesantes o provacativos. ¿O.K.?

Amor y Rabia, PO Box 3, Prince Street Station, New York, NY 10012 (212) 569 0989 ó (201) 344 3397

UNIVERSIDADES Y ALGO MAS

Una alternativa para eliminar la educastración universaria

POR ELVIRA MENDOZA

(Continuado del número anterior)

DESELITIZAR EL CONOCIMIENTO con miras a la autogestión de la cultura y de la vida en el marco de nuestras comunidades locales federadas entre sí por sus intereses comunes de lucha y progreso es, en consecuencia, lo que podemos y debemos de hacer.

Y mientras tanto...¿ qué ?

Suponemos que ésta pregunta se refiere a lo que podamos hacer dentro de la Universidad hasta que nuestros círculos de estudio, sólidamente constituídos, hayan sido capaces de elaborar sus propias tesis y de implementarlas en comunidades determinadas como miembros de la misma. Pues bien, creemos que es necesario plantearnos como objetivo inmediato la politización de la Universidad. Politización no en el sentido partido — institucional, sino administrativo — ciudadadno (en éste caso, administrativo — estudiantil): estamos hartos de "federaciones de estudiantes revolucionarios" que JAMAS convocan asambleas de estudiantes, que hacen uso y abuso de las rentas destinadazs al servicio del estudiantado en general sin siquiera consultárselo, que solo están interesados en obtener dinero y votos para los viejos de sus partidos con la ilusión de poder ascender en la burocracia de los mismos y empotrarse algún día en el aparato de opresión estatal; estamos hartos de "centros federados" que no federan en el resto del estudiantado más que en fiestecitas y concursos cojudos; estamos hartos de "tercios estudiantiles" que no representan a nadie y que aceptan como imbéciles la anti democrática organización universitaria dejándole la "política" a "los políticos" (parásitos de terno y corbata). Queremos que los estudiantes se den cuenta de que la solución a sus problemas está en sus propias manos y no en la de sus "representantes" (parásitos de terno y corbata), queremos su participación directa y constante en la gestión de la universidad, aún cuando ésta se vea limitada a activitdades "extra-académicas" (la contradicción antagónica entre su democracia directa, real, y la "democracia representativa" del estado ayudará, a que se le aclaren las cosas), queremos el máximo grado de anarquía posible (es decir, la negación del poder centralizado y la afirmación libertaria, igualitaria y fraternal de la organización asamblearia), y creemos necesario por tanto implementar y difundir entre los estudiantes proyectos que impliquen la participación de todos como miembros de promociones específicas. Revistas, campamentos, cuidado y limpieza de interiores y exteriores, coordinación de clases y horarios, periódicos murales, etc. deben de implicar la existencia de comisiones de trabajo permanentes y temporales para cada promoción, en las que todos sus miembros participen por un tiempo determinado y que, ligadas entre sí inter-promocionalmente, puedan constituir auténticos CENTROS FEDERADOS sometidos a constante evaluación por la Asamblea de Facultad (formada por todos los estudiantes de la facultad) y la cual informen periódicamente de sus logros y proyectos.

Lejos de facilitarle trabajo al gobierno o interferir en la labor que éste le ha asignado a otros estamentos de la Universidad, éste tipo de organización horizontal de los estudiantes — hecho extensivo a toda la Universidad y proyectado a comunidades específicas – debe de reforzar y apoyar los organismos de base con miras a implementar la autogestión radical generalizada e iniciar — en el momento propicio — la guerra revolucionaria contra el Estado y la burguesía. Pensamos que lo mismo pueden y deben de hacer el resto de estamentos universitarios a partir de sus organizaciones específicas desoyendo a quienes esperan hacerse del Estado burocrático para "cambiar las cosas" manteniendo la diferencia entre dirigentes y dirigidos, gobernantes y gobernados, amos y lacayos.

A ustedes, a nosotros, jóvenes universitarios, nos corresponde desarollar lo aquí someramente expuesto y ponerlo en práctica. Que no nos sigan engañando diciéndonos que la política y el cambio social no tienen porqué interesarnos o que nada se puede hacer al respecto, que no nos sigan arrebatando nuestra capacidad de decisión y — con ello — nuestro propio destino para ponerlo en manos de "técnicos" y "profesionales" tan mediocres e incapaces que han llegado a ser lo que son sin comprender ni intuír siquiera la globalidad, la profundidad de los problemas que nos agobian. La militarización y el soplanaje recientemente impuestos con grado de ley a las universidades por la dictadura de Alberto Fujimori corresponde a su interés en salvaguardar la preparación de los cuadros tecno-burocráticos del sistema capitalista y sólo a eso: de ustedes, solo de ustedes depende que las cosas sean diferentes.

Extraído de *La Protesta*, una publicación anarquista de Lima, Peru (Ano 1, No.3)

Cambios en la Red

POR MS. TOMMY LAWLESS & DEMA CRASSY

LA CONFERENCIA ANUAL DE LA Red Amor y Rabia en Atlanta, Noviembre 26-29, era una reunión larga y duro, de 72 horas. Pero decidimos hacer muchos cambios en el periódico y cambios en la dirección de la Red.

CAMBIOS EN EL PERIODICO

cada dos meses, y será de aproximadamente veinte páginas.

El cambio de la portada nos da una página de extra para texto. El Grupo de Producción (GP) será más agresivo solicitando artículos de un grupo de personas más variado.

El "En La Avenida Gogol" (OGB), que fue producida por Ni Oriente Ni Oeste (NENW), ya no aparecerá en el periódico. *Armed* publicará la seccion de OGB. Vea la página 14 para su dirección.]

A la conferencia, socios de laFederación de Juventudes Anarquistas provenientes de partes del país fuera de NY se quejaron por que no se sintieron representados en la página AYF. Por lo tanto, la sección AYF ha sido temporariamente suspendido. La Federación está invitada a resumir la producción de la

cias, Boletín de Discusión (dos personas), Intercambio de Información y Regiones. Un grupo informal de personas se ofrecieron como voluntarios a ser temporariamente Contactos Organizando los Regiones para sus áreas. Necesitamos más.

El Grupo Coordinante (GC) de once personas, incluso uno prisionero político: Ojore N. Lutalo, fue elegido. El

los de estudio, sólidamente constituídos, hayan sido capaces de elaborar sus propias tesis y de implementarlas en comunidades determinadas como miembros de la misma. Pues bien, creemos que es necesario planteamos como objetivo inmediato la politización de la Universidad. Politización no en el sentido partido — institucional, sino administrativo — ciudadadno (en éste caso, administrativo — estudiantil): estamos hartos de "federaciones de estudiantes revolucionarios" que JAMAS convocan asambleas de estudiantes, que hacen uso y abuso de las rentas destinadazs al servicio del estudiantado en general sin siquiera consultárselo, que solo están interesados en obtener dinero y votos

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CAMBIOS EN EL PERIODICO

Igual que cualquier otro proyecto radical, en Amor & Rabia hemos tenido algunos dificultades financieras. Ya que no pudíamos estimar cuándo o cuánto dinero tendríamos, era difícil publicar con un horario exacto. Desde entonces, el periódico será publicada cada dos meses, y será de aproximadamente veinte páginas.

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Aunque miembros de la Cruz Negra Anarquista de Nueva York que han producido la sección ABC del periódico tomarán una vacación de seis meses, la página continuará. La sección de ABC de esta edición fue producida por el grupo de NY, pero para las siguientes dos ediciónes, la página será producida por el GP. Capítulos de CNA en otras ciudades contribuirán a esta sección.

La sección en español llevará más artículos de comunidades hispanohablantes, algunos de los cuales serán traducidos para la sección en inglés. Grupos en México ya han mandado artículos y fotos y trabajarán para producir o una edición del periódico autónoma en español o quizás la sección de español. (Siempre necesitamos traductores).

La Declaración Política del año pasado se ha suspendido. El debate sobre el porvenir de esta Declaración sigue. Tenemos disponible una colección de escritos temporarios que incluye todas las

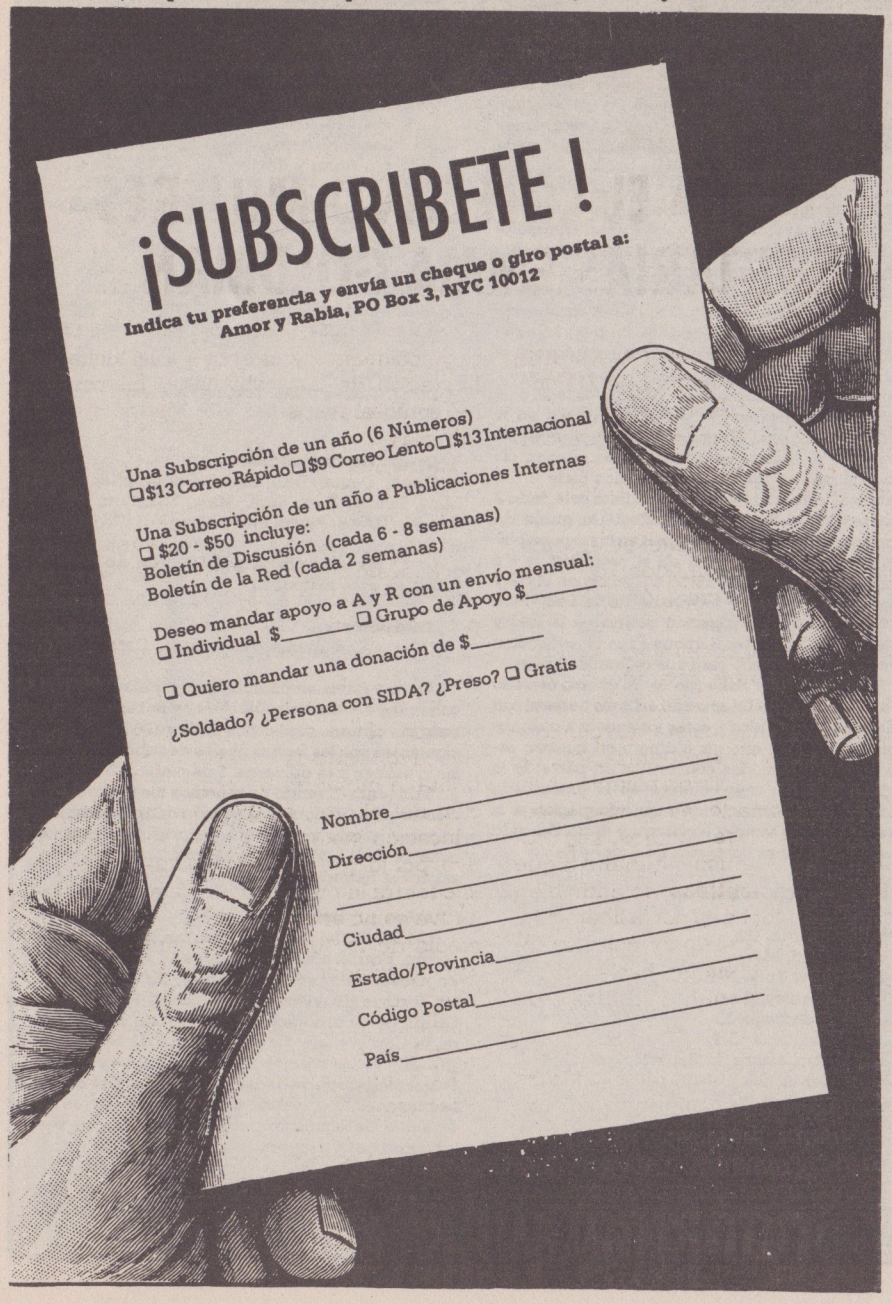
cias, Boletín de Discusión (dos personas), Intercambio de Información y Regiones. Un grupo informal de personas se ofrecieron como voluntarios a ser temporariamente Contactos Organizando los Regiones para sus áreas. Necesitamos más.

El Grupo Coordinante (GC) de once personas, incluso uno prisionero político: Ojore N. Lutalo, fue elegido. El GC continúa este año tomando decisiones inmediatas para la Red, pero con la meta de transformar al Consejo de la Red (CR) en el grupo principal de decisiones para el año siguiente. El CR, compuesta de dos delegados de cado grupo de apoyo, se reunirá en Washington DC este Abril, el 23 y 24. Si perteneces a un grupo de apoyo, mándanos los nombres de dos delegados que asistirán. (Qualquier persona con un interés verdadero será bienvenido).

Una Red de Respuesta Urgente (RRU) [teléfono/fax/red de computadoras] está en el proceso de estar establecida para movilizar a personas y grupos en caso de emergencia. Si usted quiere activar la RRU, llama a un miembro del GC con la información.

El Boletín de Discusión que sale cada seis a ocho semanas continuará este año. En adición, un Boletín de Red se publicará cada dos semanas con información corriente. (Varias ediciones ya se han publicado). Individuos y grupos que mandan un empeño mensual recibarán ambos boletínes, y un subscripción de un año al periódico. Otras

Igual que cualquier otro proyecto radical, en Amor & Rabia hemos tenido algunos dificultades financieras. Ya que no pudíamos estimar cuándo o cuánto dinero tendríamos, era difícil publicar con un horario exacto. Desde entonces, el periódico será publicada



(NENW), ya no aparecerá en el periódico. En vez de OGB, publicaremos una Página Internacional, que cubrirá noticias de nuestros contactos alrededor del mundo, incluso los del ex-bloque comunista. Socios de NENW continuarán contribuyendo al periódico y trabajarán con el GP. [*Anarchy — A Journal of Desire*

invitada a resumir la producción de la página tan pronto que tenga un proceso que les sea más agreable a todos.

Aunque miembros de la Cruz Negra Anarquista de Nueva York que han producido la sección ABC del periódico tomarán una vacación de seis meses, la página continuará. La sección de ABC de esta edición fue producida por el grupo de NY, pero para las siguientes dos ediciónes, la página será producida por el GP. Capítulos de CNA en otras ciudades contribuirán a esta sección.

La sección en español llevará más artículos de comunidades hispanohablantes, algunos de los cuales serán traducidos para la sección en inglés. Grupos en México ya han mandado artículos y fotos y trabajarán para producir o una edición del periódico autónoma en español o quizás la sección de español. (Siempre necesitamos traductores).

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CAMBIOS EN LA RED

Nosotras, Dema Crassy y Ms. Tommy Lawless, hemos sido elegidas como facilitatoras para la Red este año. Éste es el primer año con dos personas trabajando como [facilitators], y éste es el primer año con MUJERES en este puesto.

En la conferencia se decidió descentralizar la Red. Ninguna propuesta concreta fue adoptada a la conferencia. Nueve coordinadores fueron elegidos para ayudarnos comunicar mejor como una Red y a compartir el trabajo. Las posiciónes incluyen: Comunicaciónes Internacionales, Comunicaciónes de la Red, Comunicaciónes Interorganizacionales, Aumentando Fondos, Finan-

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PROYECTOS

La Gira de Salud Feminista acontecerá este año [Pág. 4, inglés]. Habrá un contingente de la Red a la Marcha Queer en Washington en Abril. [Pág. 3, inglés]. Habrá una Manual de Acción Directa [Pág. 9, inglés]. Un grupo de trabajo se pondrá en contacto con grupos de la Cruz Negra Anarquista, con la meta de formar una Red de la CNA. Un proyecto de Intercambio de Información se ha comenzado. Manda cualquier información que te gustaría compartir a Jodi, la coordinadora del proyecto.

La próxima Conferencia Anual de A y R será en San Diego este verano. Para más información, proyectos, propuestas, y debates corrientes, dirígete al Boletín de Discución y al Boletín de la Red. [Página 9 inglés/esta página en español.] Gracias a todo el mundo que vino a la última conferencia. ★

EL MOVIMIENTO EN MEXICO

CONTINGENTE ANARQUISTA CONTRA LA CELEBRACION DEL V CENTENARIO

DESPUÉS DE DOS REUNIONES (el 27 de septiembre y el 6 de octubre) en las que estuvieron presentes la mayoría de los colectivos ácratas de la capital mexicana se acordó organizar un contingente anarquista que participaría en un plantón frente al Palacio Nacional en el Zócalo la noche de 11 de octubre y en una marcha de protesta desde el mismo lugar hasta el monumento a Colón, ubicado en la avenida Paseo de la Reforma, en la mañana del 12, como parte de las actividades coordinadas con la Red Amor y Rabia.

Y así fué, a las 9 PM del 11, empezamos a reunirnos frente al Palacio Nacional los/as compañeros/as de los colectivos que convocaban: Colectivo Brigada Subversiva, Colectivo Cambio Radical, Grupo de Apoyo Amor y Rabia, Colectivo Síntoma, Colectivo Ideología, Expresión y Acción, Colectivo Acción Libertaria, Colectivo Destrucción de Ideologías y KUT.

A las 12 de la noche frente a Palacio, rodeados por dos grupos reaccionarios, la *Escuela Filosófica de la Nueva Mexicanidad* y un grupo de "concheros" (danzantes) contratados por el *PRI (Partido Revolucionario Institucional, el partido- dictadura en el poder). A pesar de la fuerte lluvia allí permanecimos hasta las 9:00 AM del 12, hora que habíamos coordinado para emprender la marcha hacia el monumento al genocida genovés.* El volante que se habia redactado convocando al "Bloque Negro," resultó más efectivo que lo planeado, apareciendo compañeras/os que se unieron al contingente a la hora concertada: llegando a alcanzar más de 70 participantes entre los cuales se encontraban compañeros/as del exterior: una compañera española, otra alemana y un compañero de *Food Not Bombs* de San Francisco.

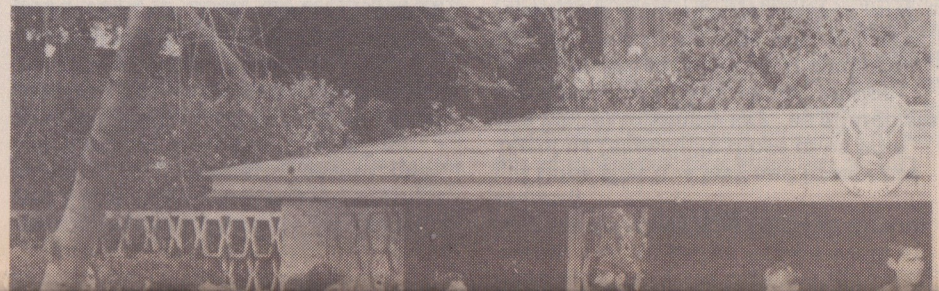
En el momento de partir estabamos dispuestos a lograr lo imposible, pero no estabamos totalmente seguros de que lo haríamos. La sorpresa fué ver materializados nuestras anhelos. Al salir del Zócalo tomámos las calles.

La policía y los granaderos no sabían qué hacer, se radiaban entre sí y nos preguntaban desesperados: ¿Hacía donde se dirigen?, ¿A qué partido pertenecen?, ¿De qué marcha forman parte? Nuestras repuestas fueron nuestras consignas: ¡Salinas y Colón, los dos al paredón! [Salinas es el presidente actual de Mexico], ¡Vamos a resistir y no a celebrar! ¡Muerte al Estado, que viva la Anarquía!, ¡Somos Indios y somos libertarios y no celebraremos el V centenario!, ¡Muerte a la Iglesia, no a la celebración!, ¡Me cago en el Quinto!, ¡Prensa vendida la misma porquería!, ¡Sólo fascistas celebran genocidios!

Al tomar la avenida de Paseo de La Reforma después de obstruir el paso a los vehículos nos avalanzamos al monumento al rufián imperialista, pintado con tinta roja su escultura y dándole con todo lo que fuera posible despedazar la estatua, colocamos mantos contra la celebración y rodeamos al monumento repitiendo nuestras consignas. La prensa capitalina, nacional y "extranjera" se movilizó a darle cobertura a lo que fué la primera manifestación en repudio a la celebración, mientras la policía y los granaderos inmutables se dedicaban a vigilarnos a nuestro alrededor. Después de "rendirle honores al gran almirante," nuevamente nos dirigimos al Zócalo, entregandoles volantes a todos los transeuntes y "decorando" los autos lujosos a nuestro paso con pegatinas contra la celebración. Una vez en la esplanada interrumpimos a gritos las celebraciones y rituales de la "Escuela de la Nueva Mexicanidad."

La prensa burguesa y amarillista, aúnque nos acusó de "vándalos," "elementos marginados," "chavos banda," etc, etc y trató de confundir a la opinión pública con sus consideraciones y editoriales, tuvo obligatoriamente que darle cobertura al "contingente negro" que se habría paso a gritos de:

¡A, A, ANARQUIA!, ¡A, A, ANARQUIA!



OCTUBRE: MES DE LA SOLIDARIDAD Y LA ACCION DIRECTA

DESPUÉS DE LA MARCHA CONtingente Negro Anarquista el 12 de octubre en contra de la Cele-

Bajo esta consigna los colectivos Cambio Radical, Fuerza Positiva, Brigada Subversiva, Ideología, Expresión y Ac-

nadas con la Red Amor y Rabia.

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OCTUBRE: MES DE LA SOLIDARIDAD Y LA ACCION DIRECTA

DESPUÉS DE LA MARCHA CONtingente Negro Anarquista el 12 de octubre en contra de la Celebración del V Centenario de la Masacre por el centro de la ciudad de México, los diferentes colectivos anarquistas de la región estuvieron de acuerdo con realizar dos manifestaciones en coordinación con la Red Amor y Rabia.

La primera actividad a realizarse fué el día 23 de octubre a las 3 de la tarde frente la embajada yanqui, exigiendo la excarcelación de del compañero Kenny Tolia y la conmutación de la pena de muerte (y la subsiguiente excarcelación por falta de pruebas) del compañero Mumia Abu Jamal. La protesta fué realizada por alrededor de 30 compañeros/as contando con la participación de compañeros/as del exterior que se encontraban de paso. La presencia policiaca fué exagerada, acantontando más de 60 granaderos dispuestos a no dejarnos agredir el antro imperialista. Los manifestantes por más de cuatro horas gritaron consignas anti-Estado, anti-imperialistas, exigiendo la libertad de ambos compañeros y mostraron mantas y pancartas que cumplían el mismo objetivo a todos los motoristas y transeuntes de la avenida Paseo de la Reforma, en las horas más congestionadas del viernes, mientras entregaban volantes y recogían firmas pidiendo la pronta

Bajo esta consigna los colectivos Cambio Radical, Fuerza Positiva, Brigada Subversiva, Ideología, Expresión y Acción, Zyntoma y la Red Amor y Rabia/Grupo de Apoyo en México, convocaron a un plantón frente a la embajada peruana, exigiendo la pronta revisión del caso del compañero Andrés Villaverde por parte de la dictadura de Fujimori y su inmediata excarcelación por falta de pruebas del delito del que se le acusa.

Con mantas y pancartas que exigian la libertad del compañnero Andrés sé cerró la calle, (Kilómetro 13 de la carreterra a Toluca) sentándose las/os compañeras/os sobre el pavimiento e imposibilitando el tráfico vehícular, mientras se entregaban volantes y se recogían firmas entre los conductores y los pasajeros del transporte público. Después de más de tres horas de "desovediencia civil," abandonamos el lugar haciendo llegar nuestras peticiones a los funcionarios de la embajada del Perú.

1 DE NOVIEMBRE — Como cierre del mes de la Solidaridad y la Acción Directa algunas/os compañeras/os llevaron a cabo una acción directa contra el restaurante McMurder (McDonald's), del Centro Comercial Plaza Aragón en las primeras horas de la madrugada, destruyendo con piedras y otros objectos los

SE FORMA EL COLECTIVO MUJERES LIBERTARIAS EMMA GOLDMAN

EL SÁBADO 7 DE NOVIEMBRE, dió inicio en la ciudad de México, una reunión de mujeres con inquietudes libertarias comunes que concluyó con la formación del *Colectivo Mujeres Libertarias Emma Goldman*, contando con la participación de una decena de jóvenes interesadas en el tema. Entre los acuerdos tomados en la reunión, (además de la creación del colectivo anarcafeminista) quedó la realización de una Declaración de Prin-

reconocimiento y el apoyo a la lucha de liberación de las lesbianas y bisexuales así como el respeto a sus gustos y preferencias.

Entre los objectivos inmediatos del colectivo, está la elaboración y edición de un boletín donde se reproduscan los acuerdos tomados en la primera reunión y la Declaración de Principios del colectivo una vez terminada su elaboración, las metas y propósitos del boletín, también son la difusión de las ideas anarcafeministas y la

bración del V Centenario de la Masacre por el centro de la ciudad de México, los diferentes colectivos anarquistas de la región estuvieron de acuerdo con realizar dos manifestaciones en coordinación con la Red Amor y Rabia.

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30 DE OCTUBRE — Día de la solidaridad internacional con el compañero Andrés Villaverde

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Para mayor información escribir al colectivo.

Contacto provicional:
Amor y Rabia
Apartado Postal 11-351
C.P. 06101 México, D.F.
MÉXICO

(Vol. 3, #7) was generally good, it was marred in a couple of places. First of all, the headline "Nazis Raus Aus Deutschland!", which translates as "Nazis get out of Germany!", has never been a German antifascist slogan. Even the chant "Nazis Raus!" (Nazis get out) has been criticized by some who ask, "and where should they go?" Antifascists are internationalists; they do not want to export German fascists to cause problems elsewhere.

Second, I find the graphic "The only good fascist is a dead one" very problematic. Indeed, we should fight fascism with any means necessary. In Germany this can include antifascist street patrols who beat the fascists off the streets. Killing fascists is not necessary. At the present, it would be a dangerous escalation, a bad strategy. Furthermore, we must always take care to uphold our humanity. Using deadly force against fascists might at some point be appropriate, but it would not be desirable. The average fasho skin in east Germany is not a dedicated nazi, but a working class youth who has been victimized by the East German society and state, by their family, and now by west German capital. This is not an excuse; but to call for their death, with blood in our eyes, only serves to brutalize us.

Thirdly, in the article by Jan Kraker, Nazis are compared with cancer. This type of dehumanizing the enemy is the same used during the Third Reich against Jews and communists. We must be very careful of these terms. If we convince ourselves that our enemy is inhuman, on the level of a germ or a disease, what is to prevent us from advocating the torture and barbarisms practiced by Hitler, Stalin and Pol Pot? We must never loose sight of our humanity.

An antifascist

LYIN' ABOUT ZION

Dear Anarchist Comrades,

Your editorial note to my letter on Zionism featured in the Jan. 92 issue of as to allow only Orthodox-sponsored conversions to Judaism. And the Lubavitchers are effective power brokers in the Israeli Knesset, acting to force Shamir's fascistic Likud bloc even further to the right.

In contrast, genuinely non-Zionist Orthodox Jews, like the Satmars, are explicit and consistent in their rejection of Zionism's statist edifice.

Funded primarily by American Jews, the Lubavitchers rake in well over $100 million in donations yearly - hardly indicative of an oppressed community.

The failure of *Love and Rage* to bring these facts to the attention of its readers is simply one facet of its overall failure, or refusal, to unambiguously address the problem of Zionism - an oversight which for some reason seems to typify far too many anarchist publications and anarchists in general.

Love and Rage has no direct anti-Zionist assertion in its "Political Statement"; yet therein specifies opposition to "anti-Jewish racism" - a curious bit of phraseology which implies that Jews are a race (strangely enough, the position of Nazis and right-wing Zionists alike), rather than, as most anti-racists would agree, an amalgam of ethnic groups and individuals accepting or acknowledging a heritage of certain religious and/or cultural traditions. Moreover, anti-Jewish bigotry can manifest itself as a purely religious phenomenon, in addition to its more usual expression as misdirected anger over socio-economic inequities, and its less common but most virulent appearance as ideological racism.

The sickening antics of David Duke and of a relative handful of thuggish Klansmen and neo-Nazis frequently seem to be the primary focus of attention for much of the anarchist press and for many anarchists personally; and granted, these racist freaks do pose a danger, for their hatemongering can and often does have murderous consequences. As a present threat and an even greater possible future menace, they can not and must not be ignored. However, the racist right, either here or abroad, is a feeble fart com-

"autonomy" schemes which would amount to bantustans for the Palestinians. Citing these dubious murmurs as proof of its "democratic" nature, militant Zionism (including "Labor" as well as Likud) marches on toward its fanatical goal of an imperial Jewish super power, "from the Nile to the Euphrates," with the shameful collusion of most of the Jewish community world-wide.

Against these currents, the resistance of truly anti-Zionist Jews, wherever they may be, stands out as all the more heroic and inspiring.

Zionism is one of many authoritarian, statist, and fascistic forces on the rampage in the world today and must not be obsessively dwelt upon to the exclusion of other dangers. At the same time, by virtue of its symbiosis with the US Establishment (a symbiosis as strong as ever, despite the present lovers' quarrel between Washington and Tel Aviv), and in particular, by virtue of its amazing propaganda machine, Zionism must be recognized, if not as the most successful variant of fascism, then surely as the most insidious — and thus opposed accordingly.

Why do so many anarchists seem reluctant to mount that opposition or to even acknowledge this enemy of freedom?

On behalf of the Collective
Yours for an International Intifada,
P.A. Ward
Raven's Banner Collective
Pinellas Park, FL

ANARCHY AND RACE

Dear *Love and Rage*,

Does anyone out there in the anarchist movement know of anything connecting the concepts of "anarchy" and "race"?

I am looking for anarchist approaches to issues of racial in/justice, anarchist theory which treats questions of race, writings by anarchists of color, historical accounts of anarchists of color, and related topics. I am mostly white, and our future will be white unless we do something to make it more colorful.

I think that it is lazy and irresponsible of us (especially those of us who are white) to simply say "as anarchists we are against hierarchical relationships, and that obviously includes being opposed to the idea that one race is superior and another inferior," and leave it at that. Nor is it adequate to abstractly proclaim that "the struggle against _____ (choose one: state, capital, megamachine, system, hegemony, technology, civilization, alienation...) is a struggle for all people of any and all races." I also don't think it suffices to print a few short articles on the Black Panthers, the Mohawks, or on other non-white non-anarchist radicals. I am not against such efforts, I am merely saying that our efforts have not, as of yet, gone far enough. I would embarrassingly add that from what I can tell Marxists, feminists, and liberals seem to be more successful in addressing these forms of racism within their movements than we are.

As a modest beginning towards a more honestly multi-racial and multicultural anarchist movement, I would like to ask for an inclusionary discussion of anarchy and race. I would like people to write letters which share resources, experiences, knowledges, ideas, proposals and anything else which seems like it will help out. Please don't hesitate to point out something which may seem obvious to you — it may not be to me or someone else.

I would hope that the character of such a discussion would be safe, supportive, and encouraging. Too often we viciously attack or attempt to intimidate each other instead of offering constructive criticism of our theories and actions. We should be able to admit mistakes, problems, and shortcomings, and it should be alright to ask for help.

Sincerely yours
for a diverse anarchy,
Eric
Santa Cruz, CA

Class War dooms itself to failure; second the assumption that class is the oppression around which the oppressed will rally, so the-we-might-as well-forget-the-other-oppressions ideology was already passé in the 19th century. In the last couple of issues, challenges have been thrown to the feminist movement to cease all alliances with the fanatical right-wing (i.e., anti-porn). Radical men who exclude women , all people of color, gays, lesbians, bisexuals, and organize in patriarchal ways *also* have allied themselves with the right-wing. We must recognize and fight this. Those who are against us cannot stand in solidarity with us.

Whew...that's eeenuf for one letter.

In Solidarity,
Jackie Goldmyn
Albany, NY

KILLING FASCISTS?

Dear *Love and Rage*,

Although the two page spread on German anti-fascism in the last issue (Vol. 3, #7) was generally good, it was marred in a couple of places. First of all, the headline "Nazis Raus Aus Deutschland!", which translates as "Nazis get out of Germany!", has never been a German antifascist slogan. Even the chant "Nazis Raus!" (Nazis get out) has been criticized by some who ask, "and where should they go?" Antifascists are internationalists; they do not want to export German fascists to cause problems elsewhere.

Second, I find the graphic "The only good fascist is a dead one" very problematic. Indeed, we should fight fascism with any means necessary. In Germany this can include antifascist street patrols who beat the fascists off the streets. Killing fascists is not necessary. At the present, it would be a dangerous escalation, a bad strategy. Furthermore, we must always take care to uphold our humanity. Using deadly force against fascists might at some point be appropriate, but it would not be desirable. The average fasho skin in east Germany is not a dedicated nazi, but a working class youth who has been victimized by the East German society and state, by their family, and now by west German capital. This is not an excuse; but to

Love and Rage, in which you stated that the Lubavitcher Jewish sect is "not Zionist," obscures the fact that the Lubavitchers are intimately, actively involved in bolstering the most reactionary institutions and policies of the Zionist state.

Under the command of their fuhrer Rabbi Schneerson, these authoritarian fanatics have not only supported Zionism's imperialist wars of aggression, they regret that more Arab territory hasn't been seized. They reject all so-called land for peace deals, and consider it "an abomination" to even think about granting any kind of autonomy to the Palestinians.

Although disdainful of Zionism's secular establishment, the Lubavitchers nevertheless permeate Israeli society and politics. They spearheaded the recent unsuccessful effort to change Israel's Nazi-like "Law of Return" — so as to allow only Orthodox-sponsored conversions to Judaism. And the Lubavitchers are effective power brokers in the Israeli Knesset, acting to force Shamir's fascistic Likud bloc even further to the right.

In contrast, genuinely non-Zionist Orthodox Jews, like the Satmars, are explicit and consistent in their rejection of Zionism's statist edifice.

Funded primarily by American Jews, the Lubavitchers rake in well over $100 million in donations yearly - hardly indicative of an oppressed community.

The failure of *Love and Rage* to bring these facts to the attention of its readers is simply one facet of its overall failure, or refusal, to unambiguously address the problem of Zionism - an oversight which for some reason seems to typify far too many anarchist publications and anarchists in general.

Love and Rage has no direct anti-Zionist assertion in its "Political Statement"; yet therein specifies opposition to "anti-Jewish racism" - a curious bit of phraseology which implies that Jews are a race (strangely enough, the position of Nazis and right-wing Zionists alike), rather than, as most anti-racists would agree, an amalgam of ethnic groups and individuals accept-

pared to the dynamo of international Zionism, which is backed by wealthy Jewish elitists and closely allied with the ruling class in the US and in other countries.

No existing fascist movement so effectively dominates its ethnic constituents, molds so favorable a public image, or projects its military and political power around the world with such stealth as does Zionism.

While many anarchists remain fixated on comparatively small numbers of highly visible (and usually ineffectual) white racist loudmouths, the Zionists, hiding behind religious respectability, liberal phrases, and endless references to the historical oppression of Jews, are committing genocide now against the Palestinian people. Some so-called "left" or "humanitarian" Zionists do occasionally speak out against the more obvious Israeli brutalities and sometimes talk about "autonomy" schemes which would amount to bantustans for the Palestinians. Citing these dubious murmurs as proof of its "democratic" nature, militant Zionism (including "Labor" as well as Likud) marches on toward its fanatical goal of an imperial Jewish super power, "from the Nile to the Euphrates," with the shameful collusion of most of the Jewish community world-wide.

Against these currents, the resistance of truly anti-Zionist Jews, wherever they may be, stands out as all the more heroic and inspiring.

Zionism is one of many authoritarian, statist, and fascistic forces on the rampage in the world today and must not be obsessively dwelt upon to the exclusion of other dangers. At the same time, by virtue of its symbiosis with the US Establishment (a symbiosis as strong as ever, despite the present lovers' quarrel between Washington and Tel Aviv), and in particular, by virtue of its amazing propaganda machine, Zionism must be recognized, if not as the most successful variant of fascism, then surely as the most insidious — and thus opposed accordingly.

Why do so many anarchists seem re-

interested in what has happened and what is happening in the US. I have been searching anarchist bookstores, reading anarchist periodicals, and asking people at anarchist coffeehouses and gatherings if anyone has any ideas, but I have very few leads so far. I have a book (very poorly written, I think) by Carolyn Ashbaugh called *Lucy Parsons*, and I have been told to read up on the early years of S.N.C.C.. Otherwise people just shrug their shoulders and say "ask so-and-so." But the next so-and-so never knows anymore than the last so-and-so.

Now I know that there are excuses, some more valid than others. I also know that for the most part anarchists' hearts are in the right place. However, I think that it is time to admit to ourselves and to each other — in public — that the anarchist movement in Europe, in North America, and even Latin America is overwhelmingly white, and our future will be white unless we do something to make it more colorful.

I think that it is lazy and irresponsible of us (especially those of us who are white) to simply say "as anarchists we are against hierarchical relationships, and that obviously includes being opposed to the idea that one race is superior and another inferior," and leave it at that. Nor is it adequate to abstractly proclaim that "the struggle against _____ (choose one: state, capital, megamachine, system, hegemony, technology, civilization, alienation...) is a struggle for all people of any and all races." I also don't think it suffices to print a few short articles on the Black Panthers, the Mohawks, or on other non-white non-anarchist radicals. I am not against such efforts, I am merely saying that our efforts have not, as of yet, gone far enough. I would embarrassingly add that from what I can tell Marxists, feminists, and liberals seem to be more successful in addressing these forms of racism within their movements than we are.

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dismantle the master's house. We need to learn this; as anarchists and feminists we understand that we need to overthrow the oppressive systems as well as the individuals who enforce the systems. We know that the revolution begins when we free ourselves from state/family/religion/language/class/school teaching of obedience and submission and passivity. The master's solutions to problems are part of the master's system. Rape is part of (inherent in) patriarchy. So is killing.

I am an advocate of self-defense, absolutely. I would be hard pressed to deny the validity of an *attentat* against Bush and the Supreme Court (except the media would make them into Great Martyrs). But I question whether a revolution fought in blood can overcome the ideology of war which supports the oppressor.

Two other points I wanted to make: first, by excluding half the human race, Class War dooms itself to failure; second the assumption that class is the oppression around which the oppressed will rally, so the-we-might-as well-forget-the-other-oppressions ideology was already passé in the 19th century. In the last couple of issues, challenges have been thrown to the feminist movement to cease all alliances with the fanatical right-wing (i.e., anti-porn). Radical men who exclude women , all people of color, gays, lesbians, bisexuals, and organize in patriarchal ways *also* have allied themselves with the right-wing. We must recognize and fight this. Those who are against us cannot stand in solidarity with us.

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Love (predominantly),
Chris Hobson
New York, NY

MAKING PUCKS A THREAT AGAIN

Hey,

The *Profane Existence* Collective challenges you hapless *Love and Ragers* to a game of hockey any day (street or ice) to determine once and for all who is the *coolest* anarchist paper in North America. Not that we really don't already know, heh heh.

Please get mohawks, especially Matt,

Joel
Profane Existence
Minneapolis, MN

RIGOROUS DEBATE

Paul,

I'm glad you wrote your letter in response to "In the Belly of the Beast." I have two things to say in response to your letter. The first is about what you wrote, and the second is about the fact that you wrote.

You wrote that while you don't oppose confrontational politics, you think about the context of the argument I was making. It's understandable that you took it as an argument against the *passiveists*, since just about every pro-action argument in the anti-authoritarian movement seems to be just that; however, my arguments came from another context. I wrote it as an argument against a different dichotomy. It was given as a speech at the Class War conference last year, meant to stress that we live in a *global* economic system and must each struggle solidly from our own position in that system, whether that means from the elite capitalist core of the empire, from the advanced industrial working class, from the elite of the tricontinent, or from the periphery in any state. I was writing this in argument with those who said revolution is about class *or* race, who said we have to have a working-class revolution *or* support national liberation struggles. In part, too, I was trying to articulate something about the specific location of middle-class anti-capitalists in the United States and Europe. I guess it only matters to point out the difference made by the context (the emphasis on confrontation you perceived as compared with the emphasis on class I meant), because that gives me a nice chance to warn, once more, against the dangers of transplanting politics. (Ah, see what an opportunist I am?!)

The second thing I wanted to say in response to your letter has nothing to do with what you wrote. I was excited about your letter well before I read it. We are not living in a revolutionary moment in this country. In such a (revolutionary) moment, the immediate reality of everyday lives would force on our thinking, as revolutionaries, a rigor and depth uncommon in more settled times. It is one of the tasks of a revolutionary *movement* to create the conditions for revolutionary moments to result in the emergence of a better society rather than in a new and greater dominance and oppression. One of the ways such a movement can do this is by demanding of itself that it approach in its thinking the rigor and within the working class. The only color the state is interested in is the green colour of currency.

As for your being offended by a male comrade at a conference asking whether or not you were coming to a social that evening, you only had to tell him to fuck off, as I would have done had I seen it as an offence, rather than condemning the whole of Class War as a bunch of revolting sexists.

would pale in comparison. We are talking about the system of patriarchy when we speak of rape. We are not talking about a handful of maundering lunatics.

"Killing" is a patriarchal solution; it is not a revolution; it does not value living. Passivity too (as in passive resistance) opposes the revolutionary's basic agenda: life. Audre Lorde has written: the master's tools will never

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- an anarcho-punk paper, with band reviews, anarchist news and history, and scene reports

Wind Chill Factor
POB 81961, Chicago, IL 60681 ($15cash/year)
- a creative bi-monthly (roughly) with letters, polemical tirades, some ongoing discussions, reviews, and Chicago and international news

Fifth Estate
4632 2nd Ave., Detroit, MI 48201($6/year - 4 issues)
- a quarterly paper, somewhat on the theoretical side, with a primitivist angle, news, reviews, letters

Anarchy
c/o CAL, POB 1446, Columbia, MO 65205-1446
($12/year and 1/2 - 6 issues)
- a quarterly journal, also somewhat on the theoretical side, but with a situationist angle, news, lots of letters, lots of periodical reviews

Bayou La Rose
c/o Wesley Everest, Educ. Proj., 302 N "J" St, #3, Tacoma, WA 98403 ($?/?)
- news on native struggles, ecological struggles, and more

Arm The Spirit
c/o Wild Seed Press POB 57584
Jackson Station Hamilton, Ontario L8P 4X3, CANADA
($10/10 issues)
- an anti-imperialist, autonomist journal, reports on international movements of armed resistance

Ideas and Action
POB 40400, San Francisco, CA 94140 ($11.50/4 iss)
- the annual publication of the Workers Solidarity Alliance, an anarcho-syndicalist (anarchist union) group, news and analysis about labor, the anarchist movement, the world

The Shadow
POB 20298, NY, NY 10009 ($10/year)
- a monthly (roughly) NY focused newspaper, news on squatting, NY politics, anti-cop work

Industrial Worker
1095 Market Street #204, San Francisco, CA 94103
($10/year)
- monthly (roughly) publication of the Industrial Workers of the World (also anarcho-syndicalists), news, letters, analysis, labor movement stuff

Rebelles
Les Editions Rouges et Noir, CP 205, succursales "C", Montréal, Québec H2I 4K1
($10/year 6 issues)
- monthly French-language anarchist paper, lots of news and analysis

SOURCES FOR LITERATURE

Most if not all of these folks will sell you anarchist literature by mail. Many have catalogues for just that purpose. Write to them for more information.

Left Bank Books
92 Pike St., Seattle, WA 98101

Librarie Alternative
2035 Boulevard St. Laurent
Montréal, Québec H2X 2T3, CANADA

Ediciones Antorcha
c/o Chantal Lopez y Omar Cortes, Apdo. 12-818, CP 03020, Mexico, DF, MEXICO

Wooden Shoe Books
112 South 20th St., Philadelphia, PA 19103

Bound Together Books
1369 Haight St, San Francisco, CA 94117

Perennial Books
PO Box B14, Montague, MA 01351

@-Distribution
Box 021835, Brooklyn, NY 11012

AYF Distribution
PO Box 8585, Mpls, MN 55408

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LETTERS

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Chris Hobson
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I guess it's useful to note something about the context of the argument I was making. It's understandable that you took it as an argument against the *passiveists*, since just about every pro-action argument in the anti-authoritarian movement seems to be just that; however, my arguments came from another context. I wrote it as an argument against a different dichotomy. It was given as a speech at the Class War conference last year, meant to stress that we live in a *global* economic system and must each struggle solidly from our own position in that system, whether that means from the elite capitalist core of the empire, from the advanced industrial working class, from the elite of the tricontinent, or from the periphery in any state. I was writing this in argument with those who said revolution is about class *or* race, who said we have to have a working-class revolution *or* support national liberation struggles. In part, too, I was trying to articulate something about the specific location of middle-class anti-capitalists in the United States and Europe. I guess it only matters to point out the difference made

WOMEN AND CLASS WAR

Dear *Love and Rage*,

This is a late reply to Kate Star's article on the Class War International Conference in a recent issue of *Love and Rage* (Vol. 3, #4), late because I only saw the article recently.

Although the introduction was one of the most accurate accounts of the Class War Federation I've seen, I would like to refute nearly everything else in the article. Here goes,

Because your political analysis does not include an understanding of class you are doomed to go round in circles for eternity. The reaction of the white working class to immigration is not, as you say, central to determining the power in the hands of the right! Racism exists only to serve capitalism, and is used by them to divide our class, just as is sexism, homophobia, etc. You argue that German reunification has as one of its functions to provide a native and white workforce to the country. It could be more realistically argued that German reunification was more along the lines of uniting Europe economically. The state itself doesn't give a toss on how many black people are in the country, only in so far as this can be used to promote division within the working class. The only color the state is interested in is the green colour of currency.

As for your being offended by a male comrade at a conference asking whether or not you were coming to a social that evening, you only had to tell him to fuck off, as I would have done had I seen it as an offence, rather than condemning the whole of Class War as a bunch of revolting sexists.

stopping to make cheeky comments, or an upper class hysteric takes the time to be offended, I know I'm going in the right direction — away from any lifestylist anarchist ghetto and

Towards Revolution!
Julie
Tyneside Class War member
UK

KILLING RAPISTS?

Dear *Love and Rage*,

Chiquita La Pistolera wrote in the last issue (Vol. 3, #6) of Class War's exclusion of wimmin from their call to revolution. The only women's "issue" they raised, she comments, is rape, which they call an anti-social crime and advocate killing rapists.

I'm taking a deep breath because I have a lot to say. O.K. First off, what is rape? It is an act of terrorist violence against women. The definition of rape which we use (forced intercourse) is only one kind of rape, the most common in European nations. Elsewhere, genital mutilation, forced marriage, purdah, etc. are more common acts of terrorism.

Rape is so common that if every rapist were executed, the Holocaust would pale in comparison. We are talking about the system of patriarchy when we speak of rape. We are not talking about a handful of maundering lunatics.

"Killing" is a patriarchal solution; it is not a revolution; it does not value living. Passivity too (as in passive resistance) opposes the revolutionary's basic agenda: life. Audre Lorde has written: the master's tools will never

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LETTERS

L&R GIVES BAD HEADLINE

Dear *Love and Rage*,

As a gay man, I've been annoyed all my life by hearing people say that such-and-such unpleasant thing "sucks." This common piece of slang contributes a steady drip of anti-gay prejudice into all our lives, mostly by people who never think about the meaning of what they say.

The dictionary defines "suck" in the slang sense as "to be extremely or disgustingly unpleasant or objectionable. "Disgustingly" makes the connection to cocksucking. "That sucks" gets its emotional force from the idea of cocksucking as dirty and disgusting. Of course, when we say this we're not usually thinking *directly* about cocksucking. Like many terms in the language, this one has lost its direct connection with the idea that lies behind it. But if you think about "sucks" as a figure of speech, what is it referring to? There are several different slang uses of "sucking" or "sucker" ("never give a sucker an even break"; "he comes sucking around when he needs a favor"; "that sucks"). With a little thought they can be traced to different actions. The idea of sucking as degrading, disgusting, or unpleasant probably relates to cocksucking. The idea is not just that the act is disgusting, but that the person who does it is disgusting too. Someone will say of a particularly nasty task, "That job was a real cocksucker," or for short, "That

it is necessary to bear in mind, particularly when *not* in a revolutionary moment, that the ideological component of conflict and order function such that confrontations and actions can be counterproductive, misunderstood, or authoritarian, even as they are perceived as revolutionary acts by some.

I don't have your letter in front of me as I write this, so I hope I'm not misrepresenting your statements. Are we on the same wavelength? I hope so, because, if we are, I agree with you about this and commend your addition of this important and necessary dimension to the recent debate about "action."

I'm glad if your letter is a sign that we can start to move beyond the "armchair anarchist" vs. "cult of action" dichotomy and begin to transcend the moralistic view that actions have absolute meaning and inherent effects (e.g. *this* is revolutionary while *that* is bourgeois, or *this* is heretical while that is *holy*) in favor of a relativistic, social definition of actions as playing this role in this circumstance and having this or that effect *then*. (If I were a little less abstract here, we could title this "Streetfighting: Utopian and Scientific." Get it? Little Engels joke.) I would hope we could begin to think more strategically and less prejudicially about using action instrumentally to effectively reach the goals we seek, even as these goals develop and change dialectically through our experiences with action. I'm being vague, but it's a start.

depth of the revolutionary moment. To me, this is one of the main purposes of a revolutionary paper. Without it, many are drawn to left parties precisely because these parties try to, and sometimes do, provide this stimulus and this intellectual community. I watch people go to these parties with a combination of sadness, disgust, and a small bit of understanding. Afterward, I wander around in a state of despair that the anarchist/radical movement can't seem to fulfill these functions well enough. I am heartened and happily reminded by your letter that it is not necessary to belong to a party to have constructive, rigorous debate. Thanks.

Kate Star
Chicago, IL

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Your attitude to women involved with Class War is particularly patronizing. Women members of Class War are involved in the Federation at all levels: paper group editorial, Heavy Stuff editorial, the lot.

American anarchists in particular seem not to understand the basis of Class War. Our organisation is made up of working class people, including many survivors of lifestylist anarchist politics. It is a class struggle organisation whose main aims are to promote revolutionary ideas and understanding whilst working alongside the rest of our class (75% of the population!). You refer to "the inappropriateness of simplistic class-based organising..." oh dear, oh dear, oh dear. When I'm selling Class War in the town, and a pensioner buys a copy, or someone on their lunch hour from work, or kids stopping to make cheeky comments, or an upper class hysteric takes the time to be offended, I know I'm going in the right direction — away from any lifestylist anarchist ghetto and

Towards Revolution!
Julie
Tyneside Class War member
UK

KILLING RAPISTS?

Dear *Love and Rage*,

Chiquita La Pistolera wrote in the last issue (Vol. 3, #6) of Class War's exclusion of wimmin from their call to revolution. The only women's "issue" they raised, she comments, is rape, which they call an anti-social crime and advocate killing rapists.

I'm taking a deep breath because I have a lot to say. O.K. First off, what is rape? It is an act of terrorist violence against women. The definition of rape which we use (forced intercourse) is only one kind of rape, the most common in European nations. Elsewhere, genital mutilation, forced marriage, purdah, etc. are more common acts of terrorism.

Rape is so common that if every rap-

AUTONOMOUS GREEN ACTION
PO BOX 4721 STATION E
OTTAWA, ONT K1S 5H9

ARM THE SPIRIT
PO BOX 57584 JACKSON STATION
HAMILTON, ONT L8P 4X3

ECOMEDIA TORONTO
PO BOX 915, STATION F
TORONTO, ONT M4Y 2N9

AUTONOMOUS ELEMENTS
PO BOX 2145
KINGSTON, ONT K7L 5S4

COLECTIVO CAMBIO RADICAL
APDO. 13-517, CP.03501
MEXICO D.F.

BRIGADA SUBVERSIVA
APDO . 12-18, CP 03020
MEXICO DF

EDICIONES ANTORCHA
APDO. 12-818, CP 03020 MEXICO, DF

INTERNATIONAL AFFILIATES

GRUPO IMPULSO AUTOGESTIONARIO
C. SOLERO CC 984, 2000 ROSARIO, ARGENTINA

GRUPO ACCION LIBERTARIA
C/O EDUARDO TORRES
LOS SAUCES 426, LOMAS COLORADAS
CONCEPCION, CHILE

RED @ DE ESTUDIANTES
C/O JOSE EGO, PIRAMIDE 337
SAN JOAQUIN, SANTIAGO, CHILE

REGIONAL CONTACT VOLUNTEERS
(CONTACT ONE NEAR YOU)

LIZ
520 BEACON #1B
BOSTON, MA 02215

JOHNNIE
C/O LOVE AND RAGE SUPPORTERS
PO BOX 5236, ATLANTA, GA 30307

JOHN C/O JUSTICE ALLIANCE
PO BOX 281
CHATTANOOGA, TN 37401

CRYSTAL
1431 WEST HURON #1F
CHICAGO IL 60622

LAURIE
3301 W. DICKENS #3
CHICAGO IL 60674

BRITT
702 S ILLINOIS AVE APT 115
CARBONDALE IL 62901

NIKOLAS ET AL
C/O LOVE AND RAGE SUPPOERTERS
PO BOX 581354, MINNEAPOLIS MN 55485

PAUL
2339 DURRANT AVE
BERKELEY, CA 94704

BILL
PO BOX 1928 1951 W BURNSIDE
PORTLAND, OR 97209

Network. Also, a zany new box will go into the paper each issue, begging you to please, please, please send us info, articles, photos, and graphics.

The On Gogol Boulevard (OGB) page, which was produced by Neither East Nor West (NENW), will no longer appear in the paper. Instead of OGB, we'll be running an International Page, which will seek to cover news from our contacts all over the globe, including continued coverage from the East. Members of NENW plan to continue contributing to the paper and working in the PG. [*Anarchy: A Journal of Desire Armed* will carry the OGB feature. See page 14 for their address.]

At the conference, Anarchist Youth Federation (AYF) members outside of New York complained about their lack of representation on the (New York produced) AYF page in the paper. Therefore, the AYF feature has been temporarily suspended. There is an open invitation to the Federation to take up production of the page again, as soon as they come up with a process they're happy with.

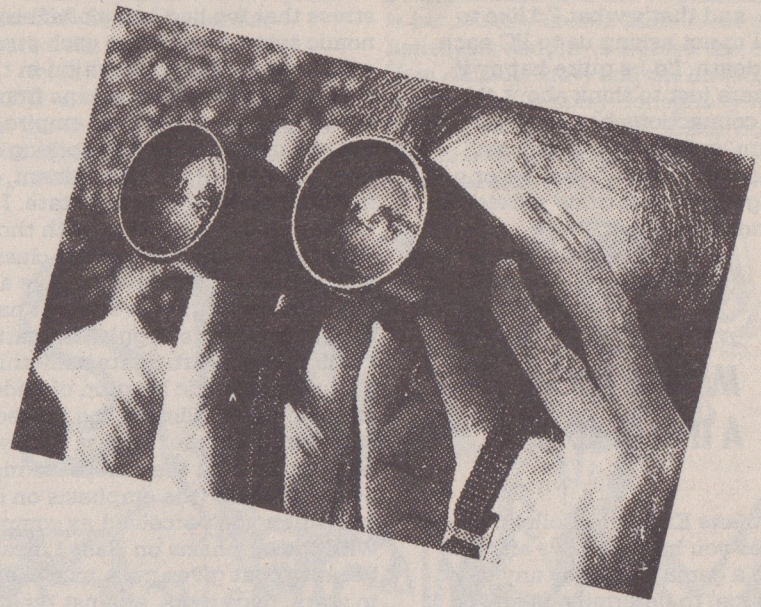
Although the New York-Anarchist Black Cross (ABC) group, which has been producing the ABC page in the paper, will be taking a six month vacation, the page will continue. This issue's ABC page was produced by the NY group, but, for the next two issues, the page will be produced by the PG. ABC chapters in other cities have agreed to contribute to this feature.

News coverage will broaden to include more world events and anarchist analyses of them.

The Spanish section of the paper will carry more articles from Spanish-speaking communities, some of which will be translated for the English section. Groups in Mexico have already committed to send in a lot of material and are working towards autonomously producing a Spanish edition of *Love & Rage*, and perhaps the Spanish section.

Last year's Political Statement has been suspended. We acknowledge in the paper that we are currently debating the future of the Political Statement.

work. Four of those nine elected are located outside of the NYC area. The positions include: International Communications, Network Communications, Interorganizational Communications, Fund-Raising, Finance, Disco Bull [Discussion Bulletin — two people], Info-Share, and Regions. Also, an informal group of people volunteered to be temporary Regional Organizing Contacts for their areas. [See sidebar.] We need more. How 'bout you?



The Coordinating Group (CG) of (now) eleven members, including one political prisoner — Ojore N. Lutalo — was elected. The CG is continuing this year for immediate decision-making, but with the goal of the Network Council (NC) becoming the main decision-making body for the following year. The NC, made up of two delegates from each supporting group, will meet in Washington DC this April 23 - 24. If you belong to a supporting group, send us the names of two voting delegates who will attend. (Everyone with a genuine interest in the project is welcome to come.)

Direct Action Manual was supported and endorsed [See page 9.] A working group is contacting ABC groups, with the goal of forming an ABC Network. An Info-Share project is underway — to act as a clearinghouse and to compile information for possible publication and internal education. Send any info you'd like to share to Jodi, the project coordinator.

In addition to the above projects, suggested topics of ongoing discussion for the Disco Bull this year include: queer issues and politics, strategies for anti-fascist organizing, political statement ideas and controversies, and debating the structure of the Network.

The next Love and Rage Network Annual Conference will be in San Diego this summer.

For more complete information and further discussion about these projects, proposals, and ongoing debates, subscribe to the Disco Bull and Network Bulletin. [See page 9.]

Thanks everybody for stopping by. ★

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PO BOX 1916
RAPID CITY, SD 57709-1916

ANARCHIST YOUTH FEDERATION/NYC
PO BOX 365
NEW YORK, NY 10013-0365

REVOLUTIONARY GROUP X
PO BOX 6022
CHICAGO, IL 60680

ANARCHIST ACTION NETWORK
SUITE 147, 3325 LORNA RD #2
PO BOX 360999 BIRMINGHAM, AL 35236

UNITED ANARCHIST FRONT
PO BOX 1115
WHITTIER, CA 90609

BAYOU LA ROSE
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MIAMI, FL 33245

PATTERSON ANARCHIST COLLECTIVE
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VANCOUVER, BC V5N 4A6

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You've probably already noticed that the cover page has changed to "magazine format." This gives an extra page for text and potentially allows the newspaper to be carried by more distributors (because of the way it sits on a magazine rack).

The Production Group (PG) will be more aggressive about soliciting articles from a wider range of people. We'll be in contact with the supporting groups, the new Regional Contacts (more on those later in the article), and anybody we know, to get a better representation of the type of work that goes on in the Network. Also, a zany new box will go into the paper each issue, begging you to please, please, please send us info, articles, photos, and graphics.

The On Gogol Boulevard (OGB) page, which was produced by Neither East Nor West (NENW), will no longer appear in the paper. Instead of OGB, we'll be running an International Page, which will seek to cover news from our contacts all over the globe, including continued coverage from the East. Members of NENW plan to continue contributing to the paper and working in the PG. [*Anarchy: A Journal of Desire Armed* will carry the OGB feature. See page 14 for their address.]

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Disco Bull on an ongoing basis. For a copy of these working papers, write to the Info-Share Coordinator. Send a small donation if you can. [See page 8]

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We, Dema Crassy and Ms. Tommy Lawless, have been elected as co-facilitators for the Network this year. We bid a fond farewell to Matt Black, who did a superb job these last eighteen months. Although a similar arrangement for two facilitators was attempted in 1991, the second person didn't work out. So this is the first year with two people doing the facilitator job, and this is the first year with WIMMIN in the job.

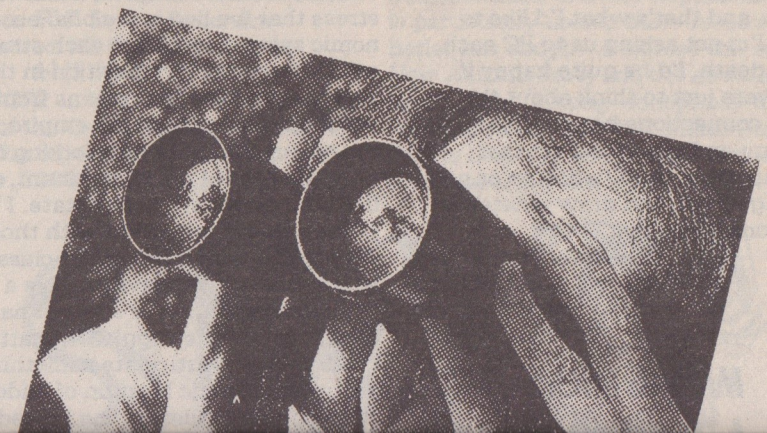
Out of the conference came a general commitment to decentralize the Network. This, in part, means creating regional structures that would both strengthen local groups and provide a means for sharing resources. There was a sentiment that the regional structures should grow naturally and be self-defined. For this and other reasons, no concrete proposal was adopted at the conference as to how this decentralization process would occur. Proposals and processes will be discussed and developed in the Disco Bull over the next year. Nine coordinators were elected — to help us communicate better as a Network and to help share the burden of work. Four of those nine elected are located outside of the NYC area. The positions include: International Communications, Network Communications, Interorganizational Communications, Fund-Raising, Finance, Disco Bull [Discussion Bulletin — two people], Info-Share, and Regions. Also, an informal group of peo-

vated. If you wish to activate the ORN, call any CG member with the information.

The Disco Bull, our internal discussion bulletin which comes out every six to eight weeks, has been an effective means of communication for the Network and will continue this year. In addition, a Network Bulletin will be dashing out hot and timely newsflashes every two weeks! (Several issues are out already.) The Network Bulletin really speeds up communications and saves on phone bills. Individuals and groups who send in a monthly pledge receive both bulletins, periodic mailings, and a year's subscription to the paper.

Unfortunately, all this paper and postage costs money. The Disco Bull costs about $600 an issue to produce and mail out. People who don't pledge, but want to receive these bulletins and other periodic mailings, will be required to pay a sliding scale communications fee of $20 - $50 per year.

The Network adopted quite a few strategy and action projects for this year. The Wimmin's Health Tour will happen this year. [See page 4.] We will endorse and have an open anarchist contingent to the Queer March on Washington in April. [See page 3.] A proposal to produce a Direct Action Manual was supported and endorsed [See page 9.] A working group is contacting ABC groups, with the goal of forming an ABC Network. An Info-Share project is underway — to act as a clearinghouse and to compile information for possible publication and internal education. Send any



Supporting Groups & Regional Contacts

THE LOVE AND RAGE NETWORK IS MADE UP OF AUTONOMOUS GROUPS AND INDIVIDUALS FROM AROUND NORTH AMERICA. SUPPORTING GROUPS MAKE A COMMITTMENT AS A GROUP TO SUPPORT THE NETWORK FINANCIALLY, AND BY WRITING FOR AND DISTRIBUTING LOVE AND RAGE IN THEIR AREA. IF YOU WOULD LIKE TO JOIN, PLEASE WRITE US AT P.O. BOX 3, NYC 10012.

LOVE AND RAGE SUPPORTERS
PO BOX 581354
MINNEAPOLIS, MN 55458-1354

AUTONOMOUS ANARCHIST ACTION
PO BOX 3 PRINCE ST STATION
NEW YORK, NY 10012

AWOL
PO BOX 7293
MINNEAPOLIS, MN 55407

LOVE AND RAGE SUPPORTERS
PO BOX 5236
ATLANTA, GA 30307-9998

CINCINNATI AUTONOMOUS @ COLLECTIVE
PO BOX 19589
CINCINNATI, OH 45219

LIBERATE THE OBSESSED
PO BOX 1916
RAPID CITY, SD 57709-1916

ANARCHIST YOUTH FEDERATION/NYC
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HALEDON, NJ 07508-8532

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Ch-Ch-Ch-Changes

BY MS. TOMMY LAWLESS & DEMA CRASSY

THE LOVE AND RAGE NETWORK annual Conference in Atlanta, November 26 - 29, was a veritable hotbed of actions, parties, workshops, forums, and caucuses. NOT! It was a seventy-two hour sweaty meeting marathon. But many changes were agreed upon: changes in the paper and in the direction of the Network. As the new co-facilitators for *Love and Rage*, we're here to tell you a little bit about those changes.

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This debate includes questions of whether or not to have a statement, the content and scope of our statement, what kind of statement (if any) should go into the paper. We are making available a set of "working papers," which include all previous years' statements, all new proposed statements, and all dialogue around this — published in the Disco Bull on an ongoing basis. For a copy of these working papers, write to the Info-Share Coordinator. Send a small donation if you can. [See page 8]

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An Urgent Response Network (URN) phone/fax/e-mail tree is in the process of being established in order to mobilize people in the Network quickly in emergency situations. If you're interested in being a part of the URN, contact the Network Communications Coordinator. The CG is empowered to decide when the URN will be activated. If you wish to activate the URN, call any CG member with the information.

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FOR THE FREEDOM OF OUR COMPANEROS AND THE ABOLITION OF ALL PRISONS.

— Received from the CNT, Bilbao, Espana via the Anti-Prison Collective.

Changes For OGB and ABC

AS OF THIS ISSUE THERE ARE TWO MAJOR CHANGES IN TWO OF THE AUTONOMOUS SECTIONS, THE ABC AND OGB PAGES. THIS IS THE LAST TIME THE ABC page will be done by NY ABC, which for all intents and purposes no longer exists. When we were approached , at the inception of the paper to write a prisoner support section there were 5 of us who were to work on the project. For more than a year now I have been doing it by myself. It's impossible for me to continue. The production group will be including prisoner news in the paper, and I trust that they will do a good job with it. In a few months I hope to be able to contribute to what ever they have going.

Thanks to everyone who wrote, especially the prisoners who took the time to contribute to the ABC page and the paper. Input from prisoners, like Larry Giddings, and their supporters made the project more than just a sterile news sheet. Also, thanks to everyone who responded to our requests for letters and calls on behalf of individual prisoners.

The second change is definitely one for the worst. The On Gogol Boulevard section, edited by Neither East Nor West is gone. The OGB page , which carried news and networking info, focused on the Ex-Eastern block but also printed news on US political prisoners, "Green" movements in Cuba, etc. OGB has always offered itself as a networking tool to Easterners and has run many documents and letters on their behalf.

The decision to discontinue the OGB section was reached by consensus at the recent Love and Rage Network conference in Atlanta. The feeling, as I understand it, was that the focus needed to broaden, from primarily Eastern news to more of a world view. I agree that the paper should carry more global news. But then why not have both? If space is an issue, why not rotate sections?

The loss of OGB as an autonomous section of the paper is serious.

This is a big loss to the Easterners who used the page for out-reach; they were not given any notice as to the discontinuance of the section. It's also a loss to the prisoner support groups who used the information , and the folks who put together the demo, strikes, and campaigns that got coverage on the page.

- Neither East Nor West has a years-long history of prisoner support.
- They organized demos at the Polish embassy in support of draft resisters.
- They helped free anti-war activist & Moscow Trust Group member Nina Kovalenko from a Soviet mental hospital.
- They campaigned for the release of Soviet prisoner Sergei Troyanski and US prisoner Rainbow Hawk, both arrested on fraudulent drug charges in politicized trials involving their Rainbow affiliations/Peace activism.
- When several East German left-oppositionists, including Wolfgang Templin, were arrested, they immediately picketed the East German Embassy, in conjunction with protests in Europe, culminating in their release.

Neither East Nor West is one of the few anarchist groups who have been around for years, consistently getting results through their actions. They had access to info no one else had, and to groups no one else had contact with. Their contribution to the paper was important.

The OGB folks will be contributing info to the paper in the future, but will no longer have autonomy, or editorial control. They can't offer their contacts the use of the page space.

The cancellation of the OGB page was a mistake — I hope it returns.

CONTACTS

To learn more about political prisoners, prisoners of war, and prisons in North America, write to any or all of the following groups:

Bulldozer
PO Box 5052 Station A
Toronto, ONT M5W 1W4 CANADA

Through The Walls
472 Albert St
Kingston, ONT K7L 3W3 CANADA

Project 1313
PO Box 1313
Lawrence, KS 66044

Anarchist Black Cross
San Lorenzo PO Box 215
San Lorenzo, CA 94580

Prisoner's Legal News
PO Box 1684
Lake Worth, FL 33460

The ANTI-WARior
48 Shattuck Sq.
Berkeley, CA 94704

Leonard Peltier Defense Committee
PO Box 583
Lawrence, KS 66044

Committee to End The Marion Lockdown
PO Box 578172
Chicago, IL 60657

Friends of Liberty
Box 95686
Seattle, WA 98145-2686

Minneapolis ABC
PO Box 581354
Mpls. MN 55408-1354

We call on all supporters to act! Call the nearest Spanish Consulate or Embassy and raise Gerardo's case.

Send Letters and cards of support to : Gerardo C. Ferre
C.P. Brians, Aptdo de Correos 500.
08760 Martorell, Barcelona, Catalunya, Spain

- info from International Solidarity Network & London Black Cross

Campaign in Spain

WE HAVE BEGUN A CAMPAIGN TO FREE TWO ANARCHIST COMPANEROS: PABLO SERRANO SERRANO AND ANDRES TORRIJOS ARTES. THEY have been constantly harassed by the State (Spain). It's not only that their sentences — eight and eleven years respectively — exceed those of others (fascist of course), but that they have had to survive the aggression they have faced in jail.

Andres Torrijos Artes, who until now had been kept in the Huesca Prison, has been subject to reprisals and transferred to the Puerto 1 Prison in Cadiz, supposedly for having organized a meeting after a prisoner was beaten by the guards. The true motive is his constant denunciations of the Director and Administration of the prison. Our companero has been publishing them in the local press.

As soon as he arrived at Puerto, he started to have problems with the administration. For instance, they took away his typewriter.

Pablo Serrano Serrano, who has completed a quarter of his sentence, has a long history of activism, marked by successive battles and firings ever since his initiation into the world of labor.

He is also known for his work with the Assembly of the Unemployed, which carries out more radical actions (such as expropriating food from supermarkets, and eating in the Corona Hotel, and leaving the bill for the Minister of the Economy).

More recently he has moved on to other forms of struggle: accused of placing bombs in a pub where Yanquis meet and of the death of an administration advisor.

Once in jail, Serrano denounced the corruption there, leading to the retirement of the director of the Torrero jail. He participated in hunger strikes demanding better conditions. He was moved to Tenerife, for acting in solidarity with the hungerstrikers demanding unification of all political prisoners.

You can —

- send telegrams and letters, demanding freedom for Pablo and Anres and an end to the repressive measures against them.
- Sr. Daniel Samperez (dir. of the Terrero Prison in Zaragoza) Avenida America, 80 50007 Zaragoza, Espana
- Sr. Ricardo Perez Rabinal (Dir. Puerto 1 in Cadiz) Apdo de Correos 555, 11500 Puerto de Santamaria. Cadiz, Espana.
- Organize demonstrations in front of Spanish Consulates around the world. To coordinate demos in New York or other US cities, contact Love & Rage / Amor & Rabia. In Mexico contact Amor y Rabia support groups.

FOR THE FREEDOM OF OUR COMPANEROS AND THE ABOLITION OF ALL PRISONS.

— Received from the CNT, Bilbao, Espana via the Anti-Prison Collective.

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ABC

anarchist black cross

Ferre Jailed For Flag

GERARDO, A 27 YEAR OLD ANARCHIST AND CNT (ANARCHO-SYNDICALIST union member from Barcelona) has just been jailed for six years two months and one day for burning the Spanish flag way back in 1983. He had lost his final appeal.

On August 7, the CNT held a noisy demo through Barcelona to support him, blocking traffic on main roads and throwing fireworks at banks and the Ritz. No one from the demo was arrested. Just before the demo, Gerardo was moved to a far off penetentiary from the Modelo prison to prevent a protest at this notorious jail.

The CNT is calling for a pardon especially, since on July 3 a court let off twelve Catalan Nationalists for burning flags in 1988. The difference is that Gerardo burnt the flag because he is against all states, not to fight for a new Catalan one.

We call on all supporters to act! Call the nearest Spanish Consulate or Embassy and raise Gerardo's case.

Send Letters and cards of support to : Gerardo C. Ferre
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08760 Martorell, Barcelona, Catalunya, Spain

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Campaign in Spain

WE HAVE BEGUN A CAMPAIGN TO FREE TWO ANARCHIST COMPANEROS: PABLO SERRANO SERRANO AND ANDRES TORRIJOS ARTES. THEY have been constantly harassed by the State (Spain). It's not only that their sentences — eight and eleven years respectively — exceed those of others (fascist of course), but that they have had to survive the aggression they have faced in jail.

Andres Torrijos Artes, who until now had been kept in the Huesca Prison, has been subject to reprisals and transferred to the Puerto 1 Prison in Cadiz, supposedly for having organized a meeting after a prisoner was beaten by the guards. The true motive is his constant denunciations of the Director and Administration of the prison. Our companero has been publishing them in the local press.

As soon as he arrived at Puerto, he started to have problems with the administration. For instance, they took away his typewriter.

Pablo Serrano Serrano, who has completed a quarter of his sentence, has a long history of activism, marked by successive battles and firings ever since his initiation into the world of labor.

He is also known for his work with the Assembly of the Unemployed, which carries out more radical actions (such as expropriating food from supermarkets, and eating in the Corona Hotel, and leaving the bill for the Minister of the Economy).

More recently he has moved on to other forms of struggle: accused of placing bombs in a pub where Yanquis meet and of the death of an administration advisor.

Once in jail, Serrano denounced the corruption there, leading to the retirement of the director of the Torrero jail. He participated in hunger strikes demanding better conditions. He was moved to Tenerife, for acting in solidarity with the hungerstrikers demanding unification of all political prisoners.

You can —

- send telegrams and letters, demanding freedom for Pablo and Anres and an end to the repressive measures against them.
- Sr. Daniel Samperez (dir. of the Terrero Prison in Zaragoza) Avenida America, 80 50007 Zaragoza, Espana
- Sr. Ricardo Perez Rabinal (Dir. Puerto 1 in Cadiz) Apdo de Correos 555, 11500 Puerto de Santamaria. Cadiz, Espana.
- Organize demonstrations in front of Spanish Consulates around the world. To coordinate demos in New York or other US cities, contact Love & Rage / Amor & Rabia. In Mexico contact Amor y Rabia support groups.

More Actions

AFTER THE MARCH OF THE ANarchist Black Block on October 12th against the Quincentenial , various anarchist collectives from the region agreed to organize two demonstrations in coordination with the Love and Rage Network.

The first to occur was on the 23rd of October at 3 pm in front of the yankee embassy, calling for the release of American political prisoner, Kenny Tolia, and for the repeal of Mumia Abu-Jamal's death sentence and his release. About 30 people participated. For over 4 hours, protesters yelled anti-state and anti-imperialist slogans and called for the release of the imprisoned comrades. They waved banners and placards at motorists and passersby on the Paseo de la Reforma, during rush hour on Friday, while others passed out leaflets and gathered signatures.

Then on October 30, we demonstrated for the release on Peruvian anarchist prisoner Andres Villaverde. The collectives Cambio Radical, Fuerza Positiva, Brigada Subversiva, Ideología, Expresión y Acción, Zyntoma, and the Love and Rage/Mexico Supporting Group organized a picket outside the Peruvian embassy, calling for an immediate review of the case of Andrés Villaverde and his release based on the lack of evidence against him.

With banners and placards, demonstrators blocked the street, by sitting on the pavement, while others passed out flyers and collected signatures. After three hours of civil disobedience, we abandoned our position to deliver petitions to the embassy.

To close out the month of solidarity and action, on November 1st some anarchists carried out a direct action against McMurders (McDonald's) in the Aragón Central Commercial Plaza in the wee hours of the night. Bricks and other objects were used to break the windows of the imperialist restaurant, and anarchist, anti-imperialist, and animal liberation graffiti was left all over the commercial center. ★

Emma Goldman Anarchist Wimmins' Collective

ON SATURDAY, NOVEMBER 7 a meeting of wimmin with common anarchist politics took place in Mexico City. As a result, we young wimmin formed the Emma Goldman Anarchist Wimmins' Collective.

At the meeting we created a declaration of principles. Anti-authoritarian, anti-state, anti-capitalist, anti-racist, revolutionary, and anti-sexist positions were stated. On this last point we made clear our rejection of patriarchy, that is the sexist society in which we live, the sexual violence and the everyday abuse that wimmin are subjected to.

We outlined our belief that our struggle is for liberation, emancipation, self-determination, and self-management for wimmin. We explicitly stated our unquestionable right to reproductive choice, the inalienable right to abortion, and the right of access to health care for all wimmin without exception. We manifested our rejection of the imposition of the authoritarian heterosexuality of the patriarchal family and the traditional adoption of sex roles. We supported attempts to move towards a plurality of human-sexual relations, including the recognition and support for the struggles of lesbians, bisexuals, and gay men.

We plan to produce a bulletin containing the decisions made at the first meeting, including the Declaration of Principles. The goals and purpose of the bulletin are to spread anarcha-feminist ideas and to win over more wimmin, so that our movement can strongly develop here in Mexico.

Another important focus of the collective, given the problems confronting wimmin due to the prohibition of abortion, is the wimmin's health question. Because of a lack of sexual education, and reproductive rights, we plan to help-spread, practice and educate about alternative methods of abortion, like menstrual extraction.

For more information write the collective:

Amor y Rabia
Apartado Postal 11-351
C.P. 06101
Mexico D.F. MEXICO

Anarchy in México

ticipating were: Colectivo Brigada Subversiva, Colectivo Cambio Radical, Grupo de Apoyo Amor y Rabia, Colectivo Síntoma, Colectivo Ideología, Expresión y Acción, Colectivo Acción Libertaria, Colectivo Destrucción de Ideologías, and KUT. At midnight we pitched a tent that gave us shelter throughout the night. The palace was surrounded by two reactionary groups, the Escuela Filosófica de la Nueva Mexicanidad (The Philosophy School of the New Mexican) and a group of "concheros" (dancers) contracted by the PRI (Institutional Revolutionary Party, the party/dictatorship in power). Despite a heavy rain we remained there until 9 am, when we began the march to the monument of the Genovese murderer. The flyer we produced calling for a Black Block was more effective than we had anticipated, with many showing up at the last minute. More than 70 people participated, including some foreigners — a woman from Spain, another woman from Germany, and a man from Food Not Bombs! in San Francisco.

The crowd seemed ready for anything, and we were surprised to see our

"a black block that marched to shouts of A, A, Anarchy!"

We're Indians and Anarchists and we don't celebrate the quincentennary! Death to the church, down with the celebration! I'll shit on the celebration! Only fascists celebrate genocide!

We took the Paseo de La Reforma after blocking traffic leading onto it. We jumped on the monument to the imperialist bully, painting the sculpture in red and throwing whatever we could at it to try and destroy it. We put up banners and surrounded the monument, repeating our chants.

The Mexico City, national, and foreign press mobilized to cover what was the first demonstration against the celebration, while the police (and the invariable grenadiers) decided to keep watch around us. After giving

Information on this page from — Grupo de Apoyo Amor y Rabia, México

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Viva Anarquía Anarchy!

Columbus Day

The majority of anarchist collectives from the Mexican capital gathered in two meetings (September 20 and October 6) and decided to organize an anarchist contingent in protest of Columbus Day. We decided to participate in an all night vigil in front of the National Palace in the Zócala (public square) on the night of October 11. And we decided to hold a protest march from the Palace to the Columbus monument, on the Paseo de la Reforma, on the morning of the 12th. These actions were part of the coordinated activities of the Love and Rage Network. And so on the 11th at 9 pm we began to gather in front of the National Palace. The collectives participating were: Colectivo Brigada Subversiva, Colectivo Cambio Radical, Grupo de Apoyo Amor y Rabia, Colectivo Síntoma, Colectivo Ideología, Expresión y Acción, Colectivo Acción Libertaria, Colectivo Destrucción de Ideologías, and KUT. At midnight we pitched a tent that gave us shelter throughout the night. The palace was surrounded by two reactionary groups, the Escuela Filosófica de la Nueva Mexicanidad (The Philosophy School of the New Mexican) and a group of "concheros" (dancers) contracted by the PRI (Institutional Revolutionary Party, the party/dictatorship in power). Despite a heavy rain we remained there until 9 am, when we began the march to the monument of the Genovese murderer. The flyer we produced calling for a Black Block was more effective than we had anticipated, with many showing up at the last minute. More than 70 people participated, including some foreigners — a woman from Spain, another woman from Germany, and a man from Food Not Bombs! in San Francisco.

The crowd seemed ready for anything, and we were surprised to see our desires materialize. On leaving the Zócalo we took the streets.

The police (and the grenadiers) didn't know what to do. They talked among themselves and then asked us unexpectedly: Where are you going? What party are you from? What march are you part of?

Our responses were chants: Salinas and Columbus to the firing squad! We're gonna resist, not celebrate! Death to the State, Long Live Anarchy! We're Indians and Anarchists and we don't celebrate the quincentennary! Death to the church, down with the celebration! I'll shit on the celebration! Only fascists celebrate genocide!

We took the Paseo de La Reforma after blocking traffic leading onto it. We jumped on the monument to the imperialist bully, painting the sculpture in red and throwing whatever we could at it to try and destroy it. We put up banners and surrounded the monument, repeating our chants.

The Mexico City, national, and foreign press mobilized to cover what was the first demonstration against the celebration, while the police (and the invariable grenadiers) decided to keep watch around us. After giving homage to the "great admiral," we headed back to the Zócalo, handing out flyers to all the passersby and decorating all the luxury cars in our path with counter-quincentennary stickers. Once back in the square we interrupted with shouts the celebrations and rituals of the Escuela de la Nueva Mexicanidad

The yellow and bourgeois press, while they accused us of being "vandals," "marginalized elements," and "gang members," were obligated to report on

"a black block that marched to shouts of A, A, Anarchy!"

Information on this page from — Grupo de Apoyo Amor y Rabia, México

Viva La Anarqu

Local #1 who came to their defense. The International Woodworkers Association (IWA), the trade union which supposedly represented the mill workers, did nothing to help and in fact supported the company's position that nothing amiss had occurred. But Local #1 raised hell until an Occupational Safety Hazard Administration (OSHA) inspector came to the site and confirmed what the workers already knew — that the spill was toxic, and not "mineral oil" as the company had claimed.

ORGANIZING MARIJUANA TRIMMERS

Local #1 is now engaged in its most ambitious organizing campaign to date — organizing not just timber workers, but marijuana trimmers as well! As legitimate jobs disappear and the economy worsens, more people are turning to the pot fields to pay the rent. Like most underground industries, the lack of regulation and labor solidarity has created a climate ripe for exploitation and greed. Working conditions are often intolerable, with hours and piece-rate wages not much better than those of urban sweatshops. Of course, the industry has some unique "fringe benefits" to offer its workers, but smoking all the pot one wants hardly compensates for the lousy pay and the paranoia that comes with the job.

QUEER JANITORS UNITE

Meanwhile, in San Francisco, a queer workers movement is emerging from the IWW's efforts to organize the End Up, a popular gay bar in the South of Market district. In July of 1992, all five of the bar's janitors had joined the IWW, in response to years of arbitrary discipline and firings. After four months of a successful experiment in collective self-management, the general manager appointed a supervisor over the maintenance department, pushing an already disgruntled crew to the point of action.

After two of the Wobblies presented a contract proposal to the management, four of the five Wobblies lost their jobs. They responded to the firings with di-

best efforts to characterize the dispute as "one ex-employee with a grudge," the Wobblies' tenacious tactics influenced the community and posed a threat. The bar hired the most notorious union-busting law firm in San Francisco, Littler and Associates, to scare off the union. Pro bono labor lawyer Marc Janowitz is helping these janitors in the paperwork fight. Their case has gone to the National Labor Relations Board (NLRB) against the workers' will.

Ultimately, the End Up is a battle to educate the queer community about the kind of exploitation that occurs under the guise of gay and lesbian solidarity. It will also push the mainstream trade unionists to examine their own homophobia and disregard of this culturally and economically marginalized workforce. It's natural that this issue would arise in San Francisco, for decades a mecca of gay and lesbian culture, yet for the IWW there was nothing planned about it. Some of their members got fired, that's all, and they reacted as best they knew how.

LEHIGH VALLEY WOMEN FIGHT MANAGEMENT

Thousands of miles to the east, meanwhile, in the decaying rustbelt of Lehigh Valley, Pennsylvania, a very different sort of IWW battle is taking place. There a dozen women at a bingo parlor joined the Wobblies to fight the abusive management policies of the non-profit groups which use the bingo money to fund their "good causes." Unlike the End Up workers, these bingo workers filed Unfair Labor Practice claims with NLRB to protest the firings that came down in the wake of unionizing. They were slapped with a picketing injunction just the same. Although the NLRB has now ruled in the workers' favor, the harassment firings continue.

Though frustrated by the bureaucratic shackles placed on them, the Lehigh Wobs have been inspired by the outpouring of support from their community. Two years of steady grassroots work in Lehigh Valley, building coalitions with peace and environmental groups, has paid off. These Wobblies

scale, they reveal the value of IWW tactics and philosophy. These are worth re-examining in light of the ineffectualness currently gripping the dominant trade unions: the American Federation of Labor - Congress of Industrial Organizations (AFL - CIO).

Wobblies reject the importance of the traditional strike. The IWW innovated the sitdown strike, later popularized by the CIO, as a way of paralyzing production without leaving the shopfloor. The whole issue of replacement workers, now such a hot topic, would be irrelevant if workers simply refused to leave their workstations. Scabs can't take your place if you never leave it to begin with.

The IWW's emphasis on direct action, with all the creative possibilities that offers to workers, has been utterly abandoned by the AFL - CIO. Because autonomous action on the shopfloor bypasses the authority of the labor bureaucracy, it's been deemed unacceptable by those who stand to lose control. Yet tactics like work-to-rule, slowdowns, and dual power (ignoring the boss) are tremendously empowering actions when undertaken collectively by groups of workers.

Marginalized workers are still the focus of the IWW's organizing work. While the AFL - CIO tends to only be interested in organizing workers if they're relatively skilled and grouped in large workplaces, the Wobblies are open to any worker, anywhere.

Finally, the IWW places no faith in the labor institutions created by the US Government to supposedly protect workers. Though the context of the contemporary labor struggle often appears to leave unionists no alternative but to engage in these bureaucracies, the Wobblies do everything possible to stay out of bureaucratic clutches. The courts and the NLRB are the boss' friend, not the worker's. Even many trade unionists will reluctantly admit that this is so.

The IWW offers no challenge to the AFL-CIO in terms of numbers, financial resources, or political clout. Still small,

movement in the US.

The IWW was modelled on the emerging syndicalist unions in France and Spain. It pioneered the organization of all workers in a single industry into a single union, twenty-five years before the Congress of Industrial Organizations (CIO) launched its successful organizing drives on the same principles. The IWW opposed the division of workers into competing trades and pushed itself as the "One Big Union" of the entire working class. The IWW was the first predominantly-white union to consistently reject the racial segregation of the labor movement.

During the 1910s, the IWW waged countless militant strikes and advanced its anti-authoritarian vision of the abolition of the wage-system. Although smaller than the more conservative American Federation of Labor (AFL), the IWW captured the imaginations of some of the most downtrodden sections of the US workforce.

The IWW suffered heavy repression due to their opposition to World War I. The Russian Revolution and general upsurge of revolutionary activity at the end of the World War brought further repression: the Palmer Raids. Hundreds of radicals, including many Wobblies, were arrested and deported. Under the leadership of the Russian Bolsheviks, many of the remaining Wobblies abandoned the IWW in an attempt to influence the AFL unions.

Since the early 1920s, the IWW has not been a significant force within the workers movement in the US. However, its legacy has continued to influence many militant and radical labor organizers, and the IWW itself has persisted tenaciously as an organization, always attracting enough new people to keep the old revolutionary vision alive. ★

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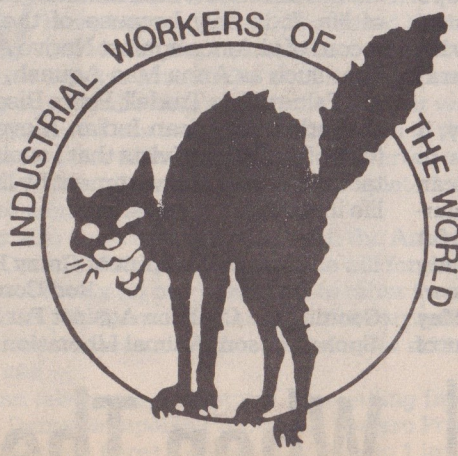
When several workers at a Georgia Pacific sawmill in Ft. Bragg were poisoned by a PCB spill, it was IWW/EF! Local #1 who came to their defense. The International Woodworkers Association (IWA), the trade union which supposedly represented the mill workers, did nothing to help and in fact supported the company's position that nothing amiss had occurred. But Local #1 raised hell until an Occupational Safety Hazard Administration (OSHA) inspector came to the site and confirmed what the workers already knew — that the spill was toxic, and not "mineral oil" as the company had claimed.



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groups as Teamsters Joint Council #7, ACT-UP San Francisco, and School Board Commissioner Tom Ammiano.

Queer community members continued to patronize the bar despite the boycott. On September 1, 1992, the Wobblies' "Press Conference and Media Circus" caught the attention of the local alternative and gay media. IWW member Deke Nihilson burned the rainbow flag, long a symbol of diversity and unity in the gay community, to illustrate how deadly the deception of queer solidarity can be in the absence of class analysis. The *Bay Guardian*, the *Bay Times*, and the *Bay Area Reporter* all ran feature pieces on the dispute, printing verbatim the IWW's critique of queer-on-queer exploitation in the name of "community."

After two months of intense pressure from the IWW, both on the streets and in the media, the End Up could no longer pretend that the union would just go away. Despite their best efforts to characterize the dispute as "one ex-employee with a grudge," the Wobblies' tenacious tactics influenced the community and posed a threat. The bar hired the most notorious union-busting law firm in San Francisco, Littler and Associates, to scare off the union. Pro bono labor lawyer Marc Janowitz is helping these janitors in the paperwork fight. Their case has gone to the National Labor Relations Board (NLRB) against the workers' will.

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In 1991, the Wobbly Bureau of Investigation (WBI) was formed to pursue an investigation of the bombing, as well as a lawsuit against the police agencies involved in the original (non)investigation and coverup. The IWW membership overwhelmingly approved a referendum to loan the WBI $25,000 seed money to get the project off the ground, thus putting into action their old motto, "an injury to one is an injury to all."

The WBI's case just recently cleared a major hurdle. A federal judge allowed Bari and her co-plaintiffs—Darryl Cherney, Betty Ball, and Gary Ball—to move forward with their case (discovery motions and deposition of defendants). The judge threw out the defense's motions for dismissal.

SOWING THE SEEDS OF REVOLUTIONARY UNIONISM

Although these actions are small in scale, they reveal the value of IWW tactics and philosophy. These are worth reexamining in light of the ineffectualness currently gripping the dominant trade unions: the American Federation of Labor - Congress of Industrial Organizations (AFL - CIO).

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The Wobblies pose no direct threat to the AFL-CIO since, after all, eighty-five percent of the American workforce is now non-union. Raiding the trade unions is the last thing on the IWW's mind. The IWW has plenty of fertile turf in which to sow the seeds of revolutionary unionism without stepping on the ground of that dominant labor federation. But if radical ideas and a long memory prove threatening to the powers-that-be, then the IWW may live to again see a day when the name of the Wobblies is as reviled by the ruling class as that of the Bolsheviks and Murphy Brown all rolled together. ★

A LITTLE HISTORY

THE INDUSTRIAL WORKERS of the World was founded in 1905. It quickly established itself as the most militant, and most revolutionary, wing of the labor movement in the US.

The IWW was modelled on the emerging syndicalist unions in France and Spain. It pioneered the organization of all workers in a single industry into a single union, twenty-five years before the Congress of Industrial Organizations (CIO) launched its successful organizing drives on the same principles. The IWW opposed the division of workers into competing trades and pushed itself as the "One Big Union" of the entire working class. The IWW was the first predominantly-white union to consistently reject the racial segregation of the labor movement.

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GO UNION!

BY JESS GRANT

IN THE OLD GROWTH REDWOODS of northern California, in the post-industrial decay of Pennsylvania's Lehigh Valley, and in the gay bars of San Francisco's South of Market area, the Industrial Workers of the World (IWW, or Wobblies) are on the move again. Long relegated by many to the pages of American labor history, the IWW is experiencing a resurgence of activism that belies their reputation as a clique of Joe Hill Memorial archivists. This resurgence poses a direct challenge to the dominant trade unions, in tactics and philosophy if not in numbers.

LOGGERS AND ENVIRONMENTALISTS GET TOGETHER

In 1989, eco-organizer Judi Bari helped found IWW/Earth First! (EF!) Local #1 on the North Coast of California, in an effort to build an alliance between loggers and environmentalists. She knew that she wasn't comfortable blaming the loggers themselves for the destruction of the forests. She recognized that they were as expendable to the timber corporations as the trees they were paid to cut, perhaps more so.

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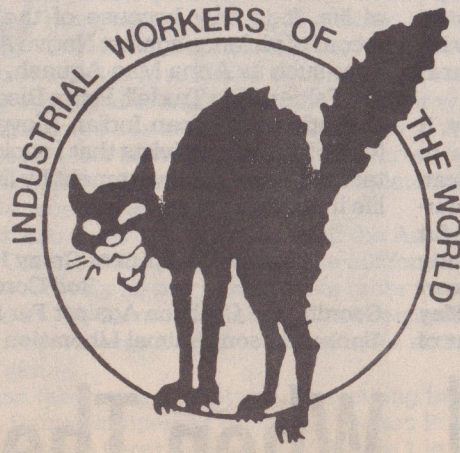

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rect action: blocking daytime liquor deliveries with their picket lines and getting the word out to the queer community about what had happened. They called for a boycott of the End Up, getting the support of such diverse groups as Teamsters Joint Council #7, ACT-UP San Francisco, and School Board Commissioner Tom Ammiano.

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have credibility among progressive activists and regular working folk.

AN INJURY TO ONE IS AN INJURY TO ALL

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SOWING THE SEEDS OF REVOLUTIONARY UNIONISM

Although these actions are small in

the IWW today counts about five hundred members, most of them in the US and Canada, with a smattering in Australia, Europe, and one delegate in Brazil. The older generation has largely passed on, leaving the union in the hands of younger activists raised in a different political climate than their predecessors. The machismo of "One Big Union" has given way to a generation of radicals who were brought up on feminism and ecology.

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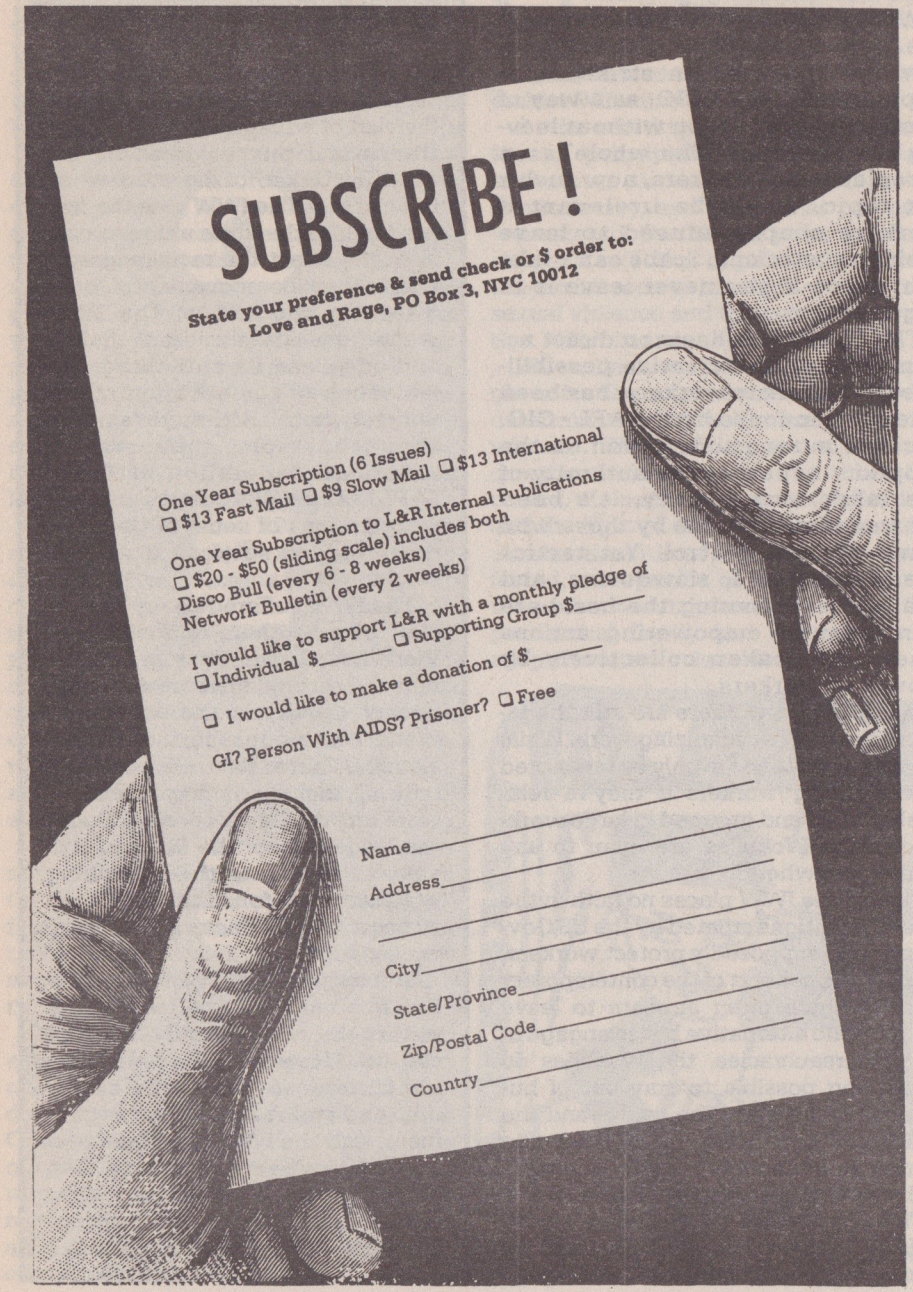
that we can look to as models. These contain very useful information on affinity groups, group dynamics, consensus decision - making, feminism, and non-hierarchical organizational structures. But these handbooks are geared toward especially draft submissions for the manual to:

The Web Collective
PO Box 40890
San Francisco, CA 94117



vs Grand Jury

ON NOVEMBER 3, 1992, Jonathan Paul, an environmental and animal liberation activist, was jailed for refusing to testify at a Grand Jury hearing in Spokane, Washington. The Grand Jury is investigating the successful activities of the Animal Liberation Front, and has been subpoenaing witnesses in Washington, Oregon, and Michigan states.

At his hearing, Jonathan invoked his Fifth Amendment right when asked questions about other activists. A federal judge then granted him immunity from self incrimination — a tactic used to "encourage" witnesses to talk. When he still maintained his right to remain silent, he was cited with contempt of court and jailed. He will remain in jail until the judge decides to release him, or until this particular Grand Jury is over in December of 1993.

Before being led away, Jonathan stated, "I will not feed information to this government that wants to destroy political movements."

Jonathan needs your support. You can send letters to: Jonathan Paul, Spokane County Jail 1100 W. Mallon Spokane, WA 99163

Send letters demanding his immediate release to: Judge Nielsen US District Court 920 W. Riverside, Spokane, WA 99201

BULL PEN

Are you missing out on the debates and debaucheries of Love and Rage? Meet the two Bulls. The Disco Bull — our internal discussion bulletin — is a thick, zany 'zine out every 6 - 8 weeks. The Network Bull(etin) rushes out timely information every two weeks. Those who pledge monthly to Love and Rage automatically receive both Bulls and the paper. Those who don't pledge, but want to recieve both Bulls, are asked to pay a yearly fee of $20 - $50 to cover costs. Simply check the desired box on the subscription form. Send debates, debaucheries, and news of your own to: Disco Bull, PO Box 581354, Minneapolis, MN 55458-1354 or Network Bull, PO Box 3, New York, NY 10012.

Grand Jury Knocks

GRAND JURIES ARE SLEAZY, scummy things that are on the planet mainly to harass and gather information on activists. In a nutshell, you either answer their questions or you go to jail, (and if you answer their questions you probably still go to jail anyway). While limited legal representation is possible, your lawyer cannot be in the courtroom with you, (neither can observers or the press). You can be granted immunity from incriminating yourself (Fifth Amendment), but once granted, you have no legal right to refuse to answer questions. The Jury can still ask you questions about other people. Also, you can still be convicted on the testimonies other people give the Grand Jury about you. So you are not really "immune."

So to make a long story short — don't talk to Grand Juries! If called before a Grand Jury, immediately call the National Lawyers Guild in your area requesting *pro bono* representation. Tell as many people as you can. Alert the media. Try to rally community support to blitz the authorities with phone zaps, fax-a-thons, letter writing campaigns, and petitions. Let the robed-ones know that they are being watched. We can make their lives hellish with pesky (but-oh-so-legal) behavior. Knowing how to resist Grand Jury coercion and repression is very important these days. For more information, contact the:

Movement Support Network of the Center for Constitutional Rights at (212) 614 6438.

bud Denovo's recent murder. Since May 1992 there have been a number of flash-

Direct Action Manual

points all over North America where people's rage has spilled over into a powerful force in the street.

The State has become quite effective in responding to any incipient uprising. The crackdown in May 1992 is just a glimpse of the kind of police - state action to be expected as the United States collapses internally and people begin to rise up against the continuing injustice.

Activists in the 1990s need to seriously re-evaluate current forms of resistance and to consider more appropriate strategies and tactics.

CONTEMPORARY EXAMPLES

There are several existing handbooks for resistance, many around the anti-nuclear and environmental movements, that we can look to as models. These contain very useful information on affinity groups, group dynamics, consensus decision - making, feminism, and non-hierarchical organizational structures. But these handbooks are geared toward

ideas to develop this project in a cooperative manner. (To receive this bulletin, send a donation to cover costs.)

A preliminary outline for the manual is now being circulated. Please start sending draft material or finished copy right away. Keep articles as short as possible. Already published articles are welcome. If possible send material on MacIntosh disks.

At the Atlanta Conference, the Love & Rage Network decided to endorse and support this project, as resources are available. Endorsement and involvement of other groups is sought. Let The Web know how you want to help. For financial contributions, checks can be made payable to the "Aspect Foundation", and sent to the Web. Send a SASE for a copy of the preliminary outline and send your comments, suggestions, ideas, and especially draft submissions for the manual to:

The Web Collective
PO Box 40890
San Francisco, CA 94117

carried out by Oregon State researcher Ron Scott, Washington State researcher John Gorham, Michigan State researcher Richard Aulerich, and Utah State researcher Frederick Knowlton.

Recent attempts by the FBI to portray me as a fugitive evading arrest are standard practices by the US Government to convince the public that I am guilty and that I am a violent criminal — the first steps in justifying the assassination of Native American activists who choose to maintain their cultural and religious beliefs.

Through the example of US history, it is my understanding that if I was to continue my defense of Native American wildlife and lands, then I would be murdered by the FBI or people within the fur industry. The FBI, while questioning David Howitt in June 1992, acknowledged a threat against my life. In May 1992, when the FBI and the Bureau of

and lands, I have never caused an injury or loss of life to any living being. Through my obligation as a citizen of the earth, I have only ever targeted the implements of life's destruction, i.e. whaling ships in Iceland. I have never, nor will I ever, carry or use firearms or explosives in my defense of my earth mother. My religious beliefs recognize the sanctity of all life and would never allow me to justify a violent act that would result in the loss of life. It is only because of the FBI's record of violence against Native Americans such as Anna Mae Aquash, Leonard Peltier, Tina Trudell, Pedro Bisonette and other American Indian Movement (415-552-1992) activists that I avoid contact with the US Government by living a life in hiding.

In the Spirit of Crazy Horse,
Rod Coronado
Coordinator, Coalition Against Fur Farms
Spokesperson, Animal Liberation Front

Jonathan Paul vs Grand Jury

ON NOVEMBER 3, 1992, Jonathan Paul, an environmental and animal liberation activist, was jailed for refusing to testify at a Grand Jury hearing in Spokane, Washington. The Grand Jury is investigating the successful activities of the Animal Liberation Front, and has been subpoenaing witnesses in Washington, Oregon, and Michigan states.

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Direct Action Manual

SAN FRANCISCO BAY AREA anarchists are initiating a continent - wide effort to write and produce a manual for direct action and street protest geared to the conditions of the 1990s.

One of the primary goals of this project is to draw on the collective experience and current knowledge of anti-authoritarians engaged in radical protest in the streets, neighborhoods, and cities of North America, and to impart this useful information to others in the form of a Direct Action Manual.

TO ORGANIZE AGAINST THE STATE

Street protests in the past several years have become both more frequent and more militant throughout North America. In the Bay Area, mini-rebellions occurred because of the Gulf War, People's Park, a gay rights bill veto, the Rodney King incident, and activist Rosebud Denovo's recent murder. Since May 1992 there have been a number of flash-points all over North America where people's rage has spilled over into a powerful force in the street.

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The Direct Action Manual will be different. We hope that it will lend itself to broad interpretation, so that it can be applied to a number of different situations, not just specific actions, issues, and geographical regions. Also many of these existing handbooks embrace "non-violence." This manual will not exclude militancy and seeks to encompass a wide range of tactics.

A COLLABORATIVE EFFORT

The Bay Area Web Collective is coordinating this project and is urging publications, groups, organizers, and individuals from all over the continent to submit articles and offer support. Materials sent in will be circulated in the form of a periodic discussion bulletin. We hope this will initiate an exchange of ideas to develop this project in a cooperative manner. (To receive this bulletin, send a donation to cover costs.)

A preliminary outline for the manual is now being circulated. Please start sending draft material or finished copy right away. Keep articles as short as possible. Already published articles are welcome. If possible send material on MacIntosh disks.

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ALF Activists Under Attack

(Continued from page 1)

heritage. This statement of conditions of surrender is in no way an admission of guilt to charges laid by the United States Government, or any other law enforcement agency. It is my belief that with a fair trial, the citizens of this country will recognize that the real acts of terrorism committed on university campuses in the last eighteen months, are those carried out by Oregon State researcher Ron Scott, Washington State researcher John Gorham, Michigan State researcher Richard Aulerich, and Utah State researcher Frederick Knowlton.

Recent attempts by the FBI to portray me as a fugitive evading arrest are standard practices by the US Government to convince the public that I am guilty and that I am a violent criminal — the first steps in justifying the assassination of Native American activists who choose to maintain their cultural and religious beliefs.

Through the example of US history, it is my understanding that if I was to continue my defense of Native American wildlife and lands, then I would be murdered by the FBI or people within the fur industry. The FBI, while questioning David Howitt in June 1992, acknowledged a threat against my life. In May 1992, when the FBI and the Bureau of Alcohol, Tobacco and Firearms (BATF) raided my mountain home in southern Oregon, the presence of automatic weaponry in my attempted arrest is a testament of the US Government's willingness to use deadly force to squash my representation of Native American wildlife, and those who defend that wildlife.

In over ten years of non-violent resistance to the destruction of native wildlife and lands, I have never caused an injury or loss of life to any living being. Through my obligation as a citizen of the earth, I have only ever targeted the implements of life's destruction, i.e. whaling ships in Iceland. I have never, nor will I ever, carry or use firearms or explosives in my defense of my earth mother. My religious beliefs recognize the sanctity of all life and would never allow me to justify a violent act that would result in the loss of life. It is only because of the FBI's record of violence against Native Americans such as Anna Mae Aquash, Leonard Peltier, Tina Trudell, Pedro Bisonette and other American Indian Movement (415-552-1992) activists that I avoid contact with the US Government by living a life in hiding.

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cut deeply into world capitalist profits from that continent. Beginning in 1977, when Somali dictator Siad Barre was dumped by the Soviet Union and became a client of the US, the International Monetary Fund has imposed a series of stringent regulations on Somalia. And for 15 years, villagers throughout Somalia have resisted the hardline US/IMF policies. Only in those areas around the capital mentioned above, where IMF measures were able to break down the traditional structures and be fully imposed, do we find the kinds of hunger, disease and disruption of peaceful village life that so powerfully stir our compassion. And even there, the starvation was caused by the *imposition* of a brutal central authority in Somalia, not by its collapse (contrary to the current US government/media/liberals' line); all the misery we're called on to fight today in those areas are a direct result of US/IMF measures.

Of course Somalis are resisting the foreign attempts to dump toxic wastes there and to forcibly proletarianize their communities. That resistance, over the past decade and one-half, prompted the US government to arm troops loyal to now-deposed Somali dictator Said Barre. The situation is reminiscent of the US arming of Saddam Hussein in Iraq, and Noriega in Panama. These were US clients, owned and paid for by American tax dollars. And, like Hussein, Barre often turned those US and Soviet-made weapons against dissident Somali movements. As Alexander Cockburn reported, "Somalis do not forget Siad Barre's massacres in the late 1980s of some 150,000 northerners in the former British Somaliland, or his near total destruction of northern towns like Hargeisa with the help of South African bomber pilots and US logistical backup and diplomatic protection." More than half-a-million Somalis were rendered homeless and forced across the desert into Ethiopia. Cockburn goes on to detail some of the resistance to the imposition of capital — a resistance rooted in the [UN Secretary General Boutros-Boutros] Ghali, Islamic fundamentalists backed by Saudi Arabia and the Emirates, and even Italy, whose interest in the affairs of its former colony is as intense as Germany's toward its former dependencies of the Nazi years, Croatia and Slovenia. Among its hidden rationales, then, military intervention provides a way of annulling the rebirth of Somaliland and, in the same breath, the force needed to roll back the enormous gains won by the national liberation front of Eritrea, after decades of war there against Italy and Ethiopia, and the military hardware of both the Soviet Union and the US

As images of US troops in foreign lands again fill our t.v. screens, we in the US are being primed for the latest round of imperialist colonization under the pretext of "feeding starving people" — at the point of a bayonet. From the start we were inundated with breathless propaganda about "evil Somalian warlords," soon to be exposed, no doubt, as "worse than Hitler," just in case Somali resistance forces put up a fight against the uninvited machine-gun toting "guests." Thus, already in place are the quick rationalizations required to rally American liberals around US policy despite their occasional squeamishness over the bloodier aspects of imperialism.

Unfortunately, many "progressive" people living in the US and in Europe still cling to notions of progress that entail destroying other people's "antiquated" ways of living in order to "make things better for them" and to "save them from themselves." This 20th century version of the "white man's burden" is capitalism's ideologically liberal complement; it seeks a *cleaner* imperialism — one hopefully without death-squads — and it launches its crusades against militant resistance by demonizing those who "just can't see the light." It calls for, "as non-violently as possible," removing the weapons from the hands of those "natives" who, not knowing what's best for them, resist attempts to modernize their communities and pull them into liberal-movement in Somalia, like everywhere else - although we hear nothing of it in the press. None of capital's goals can be accomplished without first crushing (or co-opting) those movements. Consequently, there's more to the US invasion might to "Latin Americanize" Africa by busting apart the communal village networks once and for all — as England had done to collective usages of land at home by military enforcement of the Enclosure Acts of the 1600s — making the continent fit for capitalist accumulation. The New World [Bank] Order's hot toxic breath is blowing up the hunger in the sands. ★

Love and Rage is created by the Love and Rage Network, a group of people from across North America who find themselves in general political agreement. *Love and Rage* is one of the many projects of the Network to which supporters contribute time, money, and energy. Major decisions and overall policies are set by the Network.

Individuals and supporting groups who participate in the Network gather in an annual conference, at which most major decisions are made. The Network Council, made up of up to two delegates from each supporting group, meet at least once between conferences to make interim decisions. A popularly elected Coordinating Group makes urgent decisions. Ongoing debates take place in our Discussion Bulletin (Disco Bull), out every six to eight weeks. More timely information goes out bi-weekly in the Network Bulletin. Day to day editorial decisions about the paper are made by the volunteer Production Group (PG). A group of elected Coordinators shares responsibility for the general work of the Network. Two of these Coordinators, the Co-Facilitators, work with the PG on production of the paper and help coordinate the projects of the Network. In an effort to further democratize and strengthen the Network, temporary Regional Organizing Contacts volunteer to be a contact for their local areas.

The Love and Rage Network is not a closed circle of friends. You can become part of the Network and participate fully in the decision-making process. Ask the person who sold or gave you this paper, or write to one of the many Love and Rage contacts listed in this paper.

Coordinating Group
Erric, Atlanta, GA
Liz, Boston, MA
Paul, Berkeley, CA
Ana, Mexico D.F., Mexico
Terry, New York, NY
Crystal, Chicago, IL
Jodi, Columbus, OH
Jean-Marc, Minneapolis, MN
Fur, Atlanta GA
Gene, Newark, NJ
Ojore Lutalo, Trenton, NJ

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Interorganizational Coordinator
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Sommerville, MA 02143

International Coordinator
Todd c/o Love and Rage

Finance Coordinator
Matt c/o Love and Rage

Fundraising Coordinator
Rick c/o Love and Rage

Info-Share Coordinator
Jodi c/o AA, PO Box 10007
Columbus OH 43201

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Production Group: Gene, Dema, Jane, Christopher, Bob, Matt, Rick, Sara, Matt, Shannon, Todd, Tommy, Clyde, Polina, Pablo, Peter, Greg
[PG Members who didn't work on this issue are marked with an "*"]

Translators
Eugenio, Todd, Ana*, Gustavo*, Cath

Love and Rage is printed on recycled paper, using soy-based inks. *Love and Rage* is printed by a union printer. ISSN # 1065-2000. Submission deadlines for the next three issues: March 1, April 15, and June 15. When we don't have the money to produce our regular twenty page full-size edition, we produce an eight page "Broadsheet" edition. If you're having trouble getting the paper, please call the office.

Boring Disclaimer

Look. Articles, Letters, Notes of Revolt, and other things printed in *Love and Rage* do not necessarily represent the opinions or views of the Love and Rage Network or of any person involved therein. We print a variety of articles for a variety of reasons, including articles we don't agree with, because we believe that they are interesting or provocative. So there.

Love And Rage, **PO Box 3, Prince Street Station, New York, NY 10012, (212) 569 0969 or (201) 344 3397**

produced internationally, but not at the price capital puts on it."

European colonialism's failure to break the back of the village structures in Africa, including much of Somalia, had

cut deeply into world capitalist profits from that continent. Beginning in 1977, when Somali dictator Siad Barre was dumped by the Soviet Union and became a client of the US, the International Monetary Fund has imposed a series of stringent regulations on Somalia. And for 15 years, villagers throughout Somalia have resisted the hardline US/IMF policies. Only in those areas around the capital mentioned above, where IMF measures were able to break down the traditional structures and be fully imposed, do we find the kinds of hunger, disease and disruption of peaceful village life that so powerfully stir our compassion. And even there, the starvation was caused by the *imposition* of a brutal central authority in Somalia, not by its collapse (contrary to the current US gov-

ter - his brother Ibrahim is the president of the interim legislative assembly - regards US/UN intervention as 'John Wayne' talk. He outlined for me the suspect motivations of various players, including [UN Secretary General Boutros-Boutros] Ghali, Islamic fundamentalists backed by Saudi Arabia and the Emirates, and even Italy, whose interest in the affairs of its former colony is as intense as Germany's toward its former dependencies of the Nazi years, Croatia and Slovenia. Among its hidden rationales, then, military intervention provides a way of annulling the rebirth of Somaliland and, in the same breath, the force needed to roll back the enormous gains won by the national liberation front of Eritrea, after decades of war there against Italy and Ethiopia, and the military hardware of both the Soviet Union and the US

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Clearly, whatever hunger exists in Somalia is a direct result of US/IMF/World Bank policies over the years, policies that have spawned a strong resistance movement in Somalia, like everywhere else - although we hear nothing of it in the press. None of capital's goals can be accomplished without first crushing (or co-opting) those movements. Consequently, there's more to the US invasion

4) US troops were *not* invited by Somalia, or any Somalian regional councils or authorities; in fact, Somalis were themselves specifically not invited to participate in any talks concerning armed intervention; 5) Troops are used to disarm all resistance to the imposition of a US-mandated central authority; and 6) The US, along with the former USSR, is responsible for arming Somalia to begin with, arms the US troops may soon be facing in battle.

What are capital's real goals in Somalia? In a phrase, the re-colonization of Africa, which includes: 1) establishment and strengthening of military bases; 2) dumping of toxic wastes; 3) rolling back the successful liberation struggle in Eritrea and the growing movement in northern Somalia; 4) guarding the oil-shipping lanes; and 5) deepening the "proletarianization" of the African working class in order to generate cheap, dependable labor and the extraction of precious natural resources. Thus far, the meaningful ways in which daily life is organized in Somalia's supposedly "chaotic," decentralized traditional villages have circumvented most prior attempts by international capital and colonial powers - unloved, uninvited and making no pretext of *their* need for a non-chaotic central authority - to impose capital's wholly unnatural rhythms on African life. The US, under the pretext of feeding starving people (a situation it *caused*, along with the IMF and World Bank, to begin with), is attempting to use its might to "Latin Americanize" Africa by busting apart the communal village networks once and for all — as England had done to collective usages of land at home by military enforcement of the Enclosure Acts of the 1600s — making the continent fit for capitalist accumulation. The New World [Bank] Order's hot toxic breath is blowing up the hunger in the sands.★

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Somalia

(continued from page 1)

struggles are being carried on that not only are often unmatched for their combativeness by what takes place in the 'First World,' but are most 'modern' in content. Their objective is not the preservation of a mythical past but the redefinition of what development means for the proletariat: access to the wealth produced internationally, but not at the price capital puts on it."

European colonialism's failure to break the back of the village structures in Africa, including much of Somalia, had village social structures that so frustrates the US and IMF elites: "Although devastated by Siad Barre in the 1980s and in urgent need of seed and agricultural assistance, Somaliland is not in the desperate straits of sections of the south, and its chief political organization, the Somali National Movement, makes a decent case for exercising its right to self-determination.

"In May of 1991 the S.N.M. convened a congress of some 5,000 people and chose an interim government with an interim legislative assembly of 140 people. Although the Isaak clan is dominant, the S.N.M. has reached out to minority groups. Los Angeles-based Sael Samater - his brother Ibrahim is the president of the interim legislative assembly - regards US/UN intervention as 'John Wayne' talk. He outlined for me the suspect motivations of various players, including ism's version of the 21st century, by any means necessary.

And so we now find American newspaper coverage of Somalia laced with terms like "warlords," "gangs," "violent bands," "chaos," "random violence" - a way of framing the situation that is accepted and regurgitated by "progressives" as much as by the government. The white supremacy concealed in North Americans' demonization of "bad Negroes" versus those seemingly more docile and compliant with the interests and intentions of international capital is used to justify armed intervention, all the while remaining well within the boundaries of the dominant liberal ideology.

Clearly, whatever hunger exists in Somalia is a direct result of US/IMF/World Bank policies over the years, policies that have spawned a strong resistance

of Somalia than meets the stomach. Progressive people in the US cannot allow ourselves to be seduced into endorsing the schemes of capital, which has learned to conjure up morally-appealing pretexts precisely for that purpose, when: 1) Hunger wouldn't exist there in the first place if it was not for capital's economic intervention over the last decade; 2) Mass-starvation in Somalia is limited to those areas where capital was able to fully implement its programs, and *not* throughout the society, contrary to what we're being led to believe; 3) The food-supply lines are *not* under particularly heavy attack, certainly no greater than anywhere else in the world; 4) US troops were *not* invited by Somalia, or any Somalian regional councils or authorities; in fact, Somalis were themselves specifically not invited to participate in any talks concerning armed intervention; 5) Troops are used to disarm all resistance to the imposition of a US-mandated central authority; and 6) The US, along with the former USSR, is responsible for arming Somalia to begin with, arms the US troops may soon be facing in battle.

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Center for Democratic Renewal
PO Box 50469
Atlanta GA 30302-0469
tel (404) 221 0025

CDR is probably the best source of up to date information on the racist right in the US. They provide educational speakers, publish a number of valuable pamphlets and have produced a very good organizing kit — *When Hate Groups Come to Town*. CDR's strength is their information on the more established racist right (the Klan, Aryan Nations, and older Nazis). They are not as in touch with the racist skinhead scene but want to be. For this reason, they are relatively friendly to more militant anti-racist groups that have good information or do solid work around skinheads. While they encourage groups to develop contacts with local police forces for strategic reasons, they are not naive about the cops. Their intelligence on the racist right is the best available. They publish *The Monitor*.

DCSCAR
PO Box 18291
Washington DC 20036
tel (202) 529 5037

The DC Student Coalition Against Apartheid and Racism came together during the upsurge of student anti-apartheid activism in 1985. They have continued to do anti-racist work and remain one of the more vibrant student and youth based anti-racist groups. They publish *SCAR NEWS*.

Coalition for Human Dignity
PO Box 40344
Portland, OR 97240

CHD came together around the rising tide of racist activity in Oregon, which includes both a significant racist skinhead scene and the more rural Christian Identity churches associated with the Aryan Nations. They mobilized around the civil suit against Tom Metzger and the White Aryan Resistance waged by Morris Dees of the Southern Poverty Law Center. They are affiliated with CDR and most recently focused their work on opposing the Anti-Queer ballot Measure 9 in Oregon.

anti-racist organizing. They have organized confrontations with racist groups in Southern California as well cultural events (Hardcore and Hip Hop shows).

John Brown Anti-Klan Committee
220 9th St., Suite 443
San Francisco CA 94103
tel (415)330 5360

JBAKC is a militant white anti-racist group that is closely tied to the Prairie Fire Organizing Committee, a Marxist anti-imperialist group. They have been very supportive of anti-racist skinhead organizing efforts and more militant approaches to confronting the racist right. They publish a newsletter, *No KKK No Fascist USA*, irregularly.

Race Traitor
PO Box 603
Cambridge, MA 02140

Race Traitor is a new journal subtitled "Treason to whiteness is loyalty to humanity." They are seeking to become the voice of a community of people of European descent who want to abolish the white race as a historically constructed social formation. This is vital intellectual ammunition for those of us trying to make sense of doing anti-racist work among white people. The first issue was 128 pages and costs $5.

Klanwatch/Southern Poverty Law Center
400 Washington Ave.
Montgomery, AL 36104

The Southern Poverty Law Center is best known for their legal battles against white supremacist groups. Their most recent victory was against Tom Metzger's White Aryan Resistance. The Law Center brings civil suits against groups that incite racist crimes and thereby seeks to financially damage those groups. They also produce some excellent literature on the Klan that should be of use to everybody.

Searchlight
37B New Cavendish Street
London WIM 8JR UK

Searchlight, a monthly magazine, is probably the best source of information in English on fascism as an international movement. They have coverage of groups

For $18.95 this book is probably the most comprehensive overview of the racist right in the US that is generally available. Ridgeway is a reporter for the *Village Voice*, and he did his homework for this one. This book is absolutely crucial to understanding the ins and outs of the racist right. Buy it immediately. If you can't find it in a bookstore you can get it from CDR.

Canadian Center on Racism and Prejudice
Box 505 Station Desjardins
Montreal PQ H5B 1B6 Canada
tel (514) 727 2936

The CCRP is basically the Canadian version of the Center for Democratic Renewal. The organization was founded in the late 1980s by French-speaking

They publish regular reports and it is worth getting on their mailing list.

Political Research Associates
678 Massachusetts Ave. Suite 205
Cambridge MA 02139
tel (617) 661 9313

PRA produces reports on the activities of the far-right. One piece by Russ Bellant analyzing the role of fascists in the Reagan administration and the Republican Party is particularly useful. More recently Chip Berlet has sought to expose the cult-like New Alliance Party and the inroads of the racist right among conspiracy-minded "progressives," like the Christic Institute. PRA is basically liberal in its outlook, but their research work is very good. ★

gated streets, classrooms, families, and

yet. . . .The misery in which we live

Serbia

Resources for Anti-Fascist Organizing

BY CHRISTOPHER DAY

THE FOLLOWING GROUPS AND resources represent a broad spectrum of political perspectives within the anti-racist and anti-fascist movement. Some groups are centrist, some are liberal, some are communists, and some are coalitions of different tendencies. I believe that anti-fascist work can only succeed if it is carried out in a non-sectarian fasion. That doesn't mean that anarchists should abandon our commitment to militancy, but rather that we should try to develop good relations with groups we may have differences with because there will be times when we can work together, and we can't afford to go it alone against this rising menace. Every serious anti-racist should at least make initial contact with all of these groups. Let them know what you are doing (keeping in mind security questions, particularly with groups that deal with the cops) and find out what they are doing.

Center for Democratic Renewal
PO Box 50469
Atlanta GA 30302-0469
tel (404) 221 0025

CDR is probably the best source of up to date information on the racist right in the US. They provide educational speakers, publish a number of valuable pamphlets and have produced a very good organizing kit — *When Hate Groups Come to Town*. CDR's strength is their information on the more established racist right (the Klan, Aryan Nations, and older Nazis). They are not as in touch with the racist skinhead scene but want to be. For this reason, they are relatively friendly to more militant anti-racist groups that have good information or do solid work around skinheads. While they encourage groups to develop contacts with local police forces for strategic reasons, they are not naive about the cops. Their intelligence on the racist right is the best available. They publish *The Monitor*.

DCSCAR
PO Box 18291
Washington DC 20036

Lousiana Coalition
Against Racism and Nazism
234 Loyola Ave. Suite 915
New Orleans, LA 70112
tel (504) 523 2811

LCARN came together when David Duke first ran for the Louisiana State Legislature in 1989. They were the main group to organize against his failed bid for the Governor's office in 1991. They did excellent work in exposing Duke's efforts to present himself as a "reformed" Klansman and are the best source of information on Duke and his wing of the racist right.

People Against Racist Terror
PO Box 1990
Burbank, CA 91507

PART is a small collective that publishes a very good anti-racist newsletter that is itself an excellent place to find resources. Their letters page is a lively forum for younger anti-racist's grappling with the difficult questions that confront anti-racist organizing. They have organized confrontations with racist groups in Southern California as well cultural events (Hardcore and Hip Hop shows).

John Brown Anti-Klan Committee
220 9th St., Suite 443
San Francisco CA 94103
tel (415)330 5360

JBAKC is a militant white anti-racist group that is closely tied to the Prairie Fire Organizing Committee, a Marxist anti-imperialist group. They have been very supportive of anti-racist skinhead organizing efforts and more militant approaches to confronting the racist right. They publish a newsletter, *No KKK No Fascist USA*, irregularly.

Race Traitor
PO Box 603
Cambridge, MA 02140

Race Traitor is a new journal subtitled "Treason to whiteness is loyalty to humanity." They are seeking to become the voice of a community of people of European descent who want to abolish the white race as in North America, but are best known for their European coverage. Politically they are close to the Center for Democratic Renewal. One blemish on their record has been some unfounded attacks on Class War and other anarchists.

Anti-Fascist Action/*Fighting Words*
BM Box 1734
London WC1N 3XX UK

AFA is a militant anti-fascist organization in England that includes many revolutionary anti-authoritarians. Their publication, *Fighting Words*, is useful as a window on what a serious fighting anti-fascist movement might look like. It doesn't have much intelligence info that is of use to North Americans, but it is an inspiration to read the lively and intelligent discussions of people who are really in the street taking on the racist right.

***Blood in the Face* by James Ridgeway**
Thunder's Mouth Press

For $18.95 this book is probably the most comprehensive overview of the racist right in the US that is generally available. Ridgeway is a reporter for the *Village Voice*, and he did his homework for this one. This book is absolutely crucial to understanding the ins and outs of the racist right. Buy it immediately. If you can't find it in a bookstore you can get it from CDR.

Canadian Center on Racism and Prejudice
Box 505 Station Desjardins
Montreal PQ H5B 1B6 Canada
tel (514) 727 2936

The CCRP is basically the Canadian version of the Center for Democratic Renewal. The organization was founded in the late 1980s by French-speaking Québecois in response to the growth of the Klan (yes, the Klan), and right-wing strains of Québecois nationalism in Québec. They have since broadened their work to include all of Canada.

Anti-Defamation League
823 UN Plaza
New York, NY 10017
tel (212) 490 2525

It is with great reluctance that I even include this outfit on a list of anti-fascist resources. The ADL routinely classifies solidarity actions with the Palestinian liberation struggle as anti-Semitic and lumps them in with Nazi attacks on synagogues. They have published scurrilous attacks on anti-fascist groups that oppose their Zionism. They work very closely with the police and should not be trusted with any information you don't want the cops to see. What they are good for is information on actual fascist groups, particularly neonazi and specifically anti-Semitic groups. They publish regular reports and it is worth getting on their mailing list.

Political Research Associates
678 Massachusetts Ave. Suite 205
Cambridge MA 02139
tel (617) 661 9313

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Women in Black Against War

BELGRADE, SERBIA —Every Wednesday, since October 1992, Women in Black Against War, an anti-fascist group, has demonstrated on the streets in protest of all nationalist politics. Their prime target is the fascist Serbian regime. They call on all women to engage in all types of civil disobedience. The following is text excerpted from a Women in Black demo flyer:

"Fascist leaders of Serbian politics continue to destroy all positive inter-ethnical communications. They have segregated streets, classrooms, families, and cities. They are drawing lines on mountains and corridors through the countryside. . . .They have stopped all electricity, water, and telephone systems in Bosnia-Hercegovina. People die by the minute. No matter which names they have, they die of the cold, illness, and hunger. . . [The Serbian leaders] have been ceaselessly killing, torturing and raping for a year and a half already. They have banished more than three million lives. . . . We are left without words to express our horror and anger. They haven't stopped yet. . . .The misery in which we live should not frighten us, but incite us to resistance. It is strange that we have not yet started to scream."

Women in Black Against War
c/o Stasa Zaja
Dragoslavia 9/10
11000 Belgrade
Serbia

Center for Anti-War Actions
Prote Moteje 6
11000 Belgrade
Serbia

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THE Oi! YEARS

Out of the punk rock explosion of the late 70's grew Oi, a street level movement of kids dedicated to bringing punk back to its angry roots. Oi! bands sang about real issues faced by youth in the UK - such as unemployment, prison, and authority. And many bands had an obvious left-wing slant (such as SHAM 69, THE BUSINESS, and the ANGELIC UPSTARTS).

Unfortunately, other people sought to cash in on the new skinhead revival. Garry Bushell, a writer for SOUNDS music magazine (the SPIN or ROLLING STONE of the UK), frequently played up Oi!'s negative image of violence and aggressiveness, while at the same time making a hefty amount of money by promoting records of bonehead bands. This attracted a lot of thugs to what was once a positive, working class movement.

At the same time, due to outreach by the NATIONAL FRONT (a fascist political party which at that time was at its height in Britain), racist and neo-nazi

the right, for being anti-racist, and by the left and general public, who think all skins are racists. To this we answer that skinhead is our identity. We believe in it. It's who we are, and we could no more give it up than change where we were born or the color of our skin. We are proud of being what a skin really stands for (and not the racist shit preached by the right and the media), and we want to create a culture that expresses our ideals. In short, being skins is our life and we won't let anyone take that away from us.

THE NEW BREED

There is a growing section of the skinhead movement which is not only anti-racist, but also strongly left-wing. Many of us are anarchists, socialists, communists, and anti-fascists. In addition to fighting racism, we fight against sexism and homophobia (the verbal, physical, and psychological attacks on gays and lesbians). We fight against war, against attacks on the poor and working class (such as strike breaking, cutbacks, etc.), against imperialist intervention, police

dancehalls.

Also, the nazis offer something to angry kids. These kids often do not start out as white supremacists, but they are in a process of rebelling against authority. The nazis offer scapegoats, "revolutionary solutions" (though we think the wrong ones), and a strong movement to be part of. If we want to stop the nazis and get our subculture back, we have to offer a strong movement as well, preferably one which offers REAL revolutionary solutions beyond patriotism and nationalism.

"Fencewalkers" are skins who refuse to take sides, but claim to be into "unity". We ar-

Fascist Attacks

The following is a small sample of recent fascist attacks:

TORONTO, ONT — Hate crime statistics indicate that there were 500 more hate crimes here in 1992 than in 1991.

-from National Public Radio

TAMPA,FL— Christopher Wilson, an African-American man from Brooklyn, was set on fire by three white men on New Year's Day, 1993. A note found at the scene of the burning read, "One less nigger, one more to go," and was signed "KKK."

-from NY Newsday

PATERSON, NJ— A Paterson police officer, Lt. VanKluyve, was caught with a cache of neo-nazi literature, machine guns and gun parts, and $97,000 cash, strongly suggesting that he is linked to organized white-supremist terror. (No kidding!) After VanKluyve tried to buy two gun-silencers from undercover federal agents, his home in Wyckoff, NJ was raided by a joint force of federal, county, and city agents on January 5, 1992.

-from Plain Words

OPOLE VOIVODSHIP, POLAND — A group of neo-nazis from Germany, the National Offensive, has set up headquarters in this Polish village. Nazi literature is sold in local stores. Throughout the region, memorials with German-language plaques have been erected to nazi soldiers. The National Offensive claims that their aim is to restore a "Greater Germany," stretching all the way to Lithuania. So far no specific acts of violence have been linked to the group, but Poles in the area are concerned.

-from The Polish-American Journal

SOFIA, BULGARIA - Among the youth here there have recently appeared disturbing nationalist, neo-fascist, racist and anti-semetic tendendies. In Sofia, as in the west, this has occured mainly with skinheads. They support neo-fascist ideas and endorse racism and violence. Groups of these youths attack other, innocent youths on the main streets of Sofia. They provoked the terror at Club 113 of the University of Sofia. There is nothing left for us to tell you except:

"HIT THE NAZIS IN THE MUG!"
Federation of Anarchist Youth
Antonio Grozdev

-from Action Newsletter

NOVI SAD, CROATIA — Petar Babic, a Serb , was postering the following text when he was beaten by a Serbian mob in October 1991. In November 1991 he was found dead, killed by a bullet.

The reemergence of nationalism throughout the world is a phenomenon of importance too great to be ignored. ~ Nationalism will define us, divide us, and dominate us; it has no place in the struggle towards self-realization, free global interaction, and liberty. ~ Categorize humans you cannot. Nations are false divisions. We are one because we are all human beings. We are separate because we all recognize the viability of free personality....~ Independence movements are the veneer of national hatreds and political trickery. Don't buy the lie. Your oppressor isn't just there. It's all around you. It might even be yourself.~ Power to the people,not to their nations. The borders we build are the borders we will have to live behind.

-from the Extra-Nationalist Commission

in England in the late 1960's, growing out of the "rude-boy" and "hard-mod" movements. White working class culture united with that brought to the UK by Jamaican immigrants, and skinheads were the result. The original skins were black and white and listened to ska music (a speeded up more danceable form of reggae), as well as soul and blue beat.

These skins had a very tough, clean style which expressed their working class backgrounds, wearing Doc Marten workboots, Levi's jeans, donkey jackets and suspenders (called "braces"). At dances they would wear flashy suits and would mix freely with West Indian youth, whose music and culture they admired. Racial violence by skinheads was near non-existent at this point. How could there be when the skinhead style grew out of black culture and skins listened to black music?! (For this reason, we call neo-nazis "boneheads" because they are an abomination to where real skinheads come from.)

It is true that skinheads were often linked to violence (which was frequently mindless). Skinheads frequently got into scraps with other subcultures, the police, and, towards the end, other skinheads. This eventually lead to their downfall, and by 1972 the original skins were a rare breed.

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Unfortunately, other people sought to cash in on the new skinhead revival. Garry Bushell, a writer for SOUNDS music magazine (the SPIN or ROLLING STONE of the UK), frequently played up Oi!'s negative image of violence and aggressiveness, while at the same time making a hefty amount of money by promoting records of bonehead bands. This attracted a lot of thugs to what was once a positive, working class movement.

At the same time, due to outreach by the NATIONAL FRONT (a fascist political party which at that time was at its height in Britain), racist and neo-nazi sage popular and accepted in the skinhead subculture.

Of course, the mass media helped the nazis along by giving them exposure without debate. Interested only in selling papers, the media refused to allow anti-racist skins a voice. And thus the media effectively silenced those who directly fought this nazi-resurgence on the streets, and they flooded the skin scene with right wing scum. Despite this setback, real anti-racist skins continued to fight on for their tradition by organizing Oi! Against Racism concerts and physically fighting nazis out of the streets and shows.

WHAT DOES IT MEAN TO BE A SKIN

Real skinheads hold certain ideals in common. We are all working and lower-middle class. We believe in unity, pride in our class and in ourselves. We enjoy music, dancing and a good night out. Many of us like beer (though some don't). We seem to get in a lot of fights (though many of us do not start them). We are militant in standing up for what we believe in. And WE HATE RACISM. We fight it wherever it rears its ugly head.

People ask why we don't just give up being skins, since we get attacked both by the right, for being anti-racist, and by the left and general public, who think all skins are racists. To this we answer that skinhead is our identity. We believe in it. It's who we are, and we could no more give it up than change where we were born or the color of our skin. We are proud of being what a skin really stands for (and not the racist shit preached by the right and the media), and we want to create a culture that expresses our ideals. In short, being skins is our life and we won't let anyone take that away from us.

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ism has poor kids killing each other in wars and blaming foreigners and immigrants for the lack of jobs (instead of the corporations who exploit us all). Patriotism has been responsible for slavery and the massacre of millions of indigenous people. Instead of nationalism, we promote pride in our class and culture. We believe in uniting the international working class against the rich bastard rulers who screw us over every day.

FENCEWALKERS

Many skins argue we should keep our beliefs out of the scene. To this we argue that being a skin means standing up for what you believe in and having pride in it. We hate the rich, the police, the nazis, and the politicians. We want change because we're tired of being screwed over, and we want a better world. Politics affects our lives, and we're sick of letting others "crucify" us without a fight. We're proud of our beliefs because they are part of who we are. So our politics reflect who we are, where we're from and where we want to go. And we're working-class skins who want a change, so our beliefs belong at the shows, clubs, and dancehalls.

Also, the nazis offer something to angry kids. These kids often do not start out as white supremacists, but they are in a process of rebelling against authority. The nazis offer scapegoats, "revolutionary solutions" (though we think the wrong ones), and a strong movement to be part of. If we want to stop the nazis and get our subculture back, we have to offer a strong movement as well, preferably one which offers REAL revolutionary solutions beyond patriotism and nationalism.

"Fencewalkers" are skins who refuse to take sides, but claim to be into "unity". We ar-

view of skins, we have to make our voices heard. If we want to stomp out nazis and reclaim the skinhead tradition, we have to get organized. A better world based on our ideals must be fought for - no one can make it for us!

We are hoping to set up a network of red, anarchist, anti-fascist, and anti-nationalist skins. Through this network, we hope to increase correspondence, trade tapes and scene info, organize against racism, and have a laugh. We will hopefully one day put together zines, a distribution, a record label, concerts, and other things to reclaim our working-class, anti-racist history.

If you're a skinhead interested in getting involved, write us. Send a self-addressed stamped envelope, and we'll help you get in touch with folks in your area. Tell us what's going on with you: your ideas, criticisms, info from your area, and anything else you think would be of interest. Change starts with us working together!

For more info, contact:

Mayday Skins/RASH-NYC
PO Box 365
Canal Street Station
NY, NY 10013-0365

The following is a

go," and was signed "KKK."

restore a "Greater Germany," stretch-

NOVI SAD, CROATIA — Petar Babic,

Real Skinheads Aren't Racist

BY MAYDAY SKINS/RASH

THESE DAYS, IT SEEMS EVERYone thinks all skinheads are racist. Thanks to the mass-media (looking for a sensationalized story to sell papers and air time), and the increased growth of the racist right's organizing efforts in North America, our subculture has been stolen and demonized.

THE ORIGINAL SKINS

The original skinheads first appeared in England in the late 1960's, growing out of the "rude-boy" and "hard-mod" movements. White working class culture united with that brought to the UK by Jamaican immigrants, and skinheads were the result. The original skins were black and white and listened to ska music (a speeded up more danceable form of reggae), as well as soul and blue beat.

These skins had a very tough, clean style which expressed their working class backgrounds, wearing Doc Marten workboots, Levi's jeans, donkey jackets and suspenders (called "braces"). At dances they would wear flashy suits and would mix freely with West Indian youth, whose music and culture they admired. Racial violence by skinheads was near non-existent at this point. How could there be when the skinhead style grew out of black culture and skins listened to black music?! (For this reason, we call neo-nazis "boneheads" because they are an abomination to where real skinheads come from.)

It is true that skinheads were often linked to violence (which was frequently mindless). Skinheads frequently got into scraps with other subcultures, the police, and, towards the end, other skinheads. This eventually lead to their downfall, and by 1972 the original skins skinheads also began to appear. A mutation of the original racially-mixed skinhead movement, they sought easy scapegoats to the problems of unemployment and recession, blaming immigrants, blacks and other minorities instead of the conservative British government (then under Margeret "the Vampire" Thatcher). Nazi skinhead bands, such as SKREWDRIVER and BRUTAL ATTACK, and organizations like BLOOD & HONOUR, a racist skinhead network, made the message popular and accepted in the skinhead subculture.

Of course, the mass media helped the nazis along by giving them exposure without debate. Interested only in selling papers, the media refused to allow anti-racist skins a voice. And thus the media effectively silenced those who directly fought this nazi-resurgence on the streets, and they flooded the skin scene with right wing scum. Despite this setback, real anti-racist skins continued to fight on for their tradition by organizing Oi! Against Racism concerts and physically fighting nazis out of the streets and shows.

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People ask why we don't just give up being skins, since we get attacked both by brutality, and prisons. We fight for a better world based on our beliefs.

FIGHT FOR YOUR CLASS, NOT YOUR COUNTRY

While many skins are nationalists, and proudly display the flag of their country, we are against this. Being nationalist goes against what being a skin means to us. Patriotism is a tool of the politicians and the rich of all nations to make the working class fight one another, instead of fighting their real enemies. Nationalism has poor kids killing each other in wars and blaming foreigners and immigrants for the lack of jobs (instead of the corporations who exploit us all). Patriotism has been responsible for slavery and the massacre of millions of indigenous people. Instead of nationalism, we promote pride in our class and culture. We believe in uniting the international working class against the rich bastard rulers who screw us over every day.

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gue there can be no "unity" with boneheads. In the coming battle you have to choose sides - the nazis or us. And you'd better know which side of the fence you stand on!

UNITY IS STRENGTH

Being isolated is a drag. Only if we unite can we make a difference in our lives and in this world. If we want to change the media's and general public's view of skins, we have to make our voices heard. If we want to stomp out nazis and reclaim the skinhead tradition, we have to get organized. A better world based on our ideals must be fought for - no one can make it for us!

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Cops

(continued from page 1)

bers have been involved in shootings and killings of Black and Latino youth.

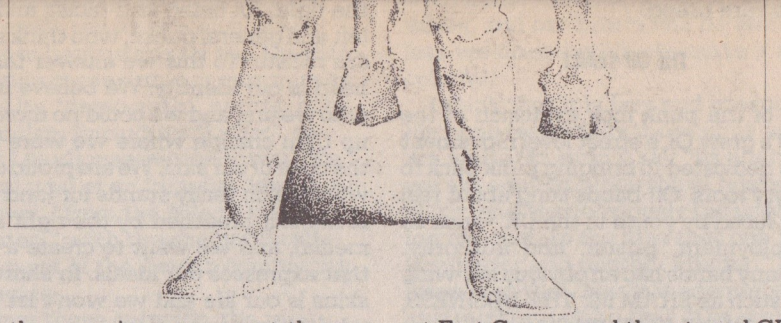
This finding flies in the face of a court ruling that the Vikings were a "neo-nazi" formation, and another requiring that if prosecutors could talk of the gang affiliations of defendants, the Viking affiliation of Sheriff's Deputies also be entered into evidence. One such ruling, requiring that the LASD actually abide by its own stated guidelines on the use of force, was recently voided by an appeals court as being "too far-reaching."

But the Kolts Report's most glaring omission illuminates the reality of organized racist activity in the department. In criticizing DA Ira Reiner's refusal to prosecute deputies for brutality or murder, the Kolts Report cites the case of one deputy who went out "looking for trouble" on New Year's Eve three years ago. He was overheard making racist comments and ended up shooting and killing a Mexican national. Yet Kolts fails to mention that the deputy involved, Brian Kazmierski, had previously been investigated by the FBI and kicked off the force for burning crosses inside the county jail to intimidate Black prisoners. Kazmierski had been reinstated to the department on the express orders of Sheriff Sherman Block. The media went along with this coverup, not reporting on Kazmierski's history, and refusing to print letters which pointed it out.

Another area of white supremacist involvement has been among fire fighters. The LA Fire-Fighters Association recently ran an ad showing a fire-dog under the cross-hairs of a gun, with "bullet-holes" in the ad, to protest budget cuts. The ad was a thinly veiled reference to the LA uprising, in which some fire-fighters were fired upon. But much more naked racism has come to light among fire departments nationwide. In 1989, for example, the City Council of Montgomery, Maryland was forced to withhold funding from a volunteer fire department after the white chief called a Black volunteer "nigger boy." In 1990, a Black cop who had helped expose Carrollton, Georgia Fire Chief, L.A. Dukes, for having allegedly designated "nigger beds" for African-American fire-fighters, was found drowned under mysterious circumstances. In April of 1992, Scott Lowe, the former fire chief of Grovetown, Georgia, who had been exposed as a Grand Titan of the Christian Knights Klan, was arrested for having burned a cross at the home of a local Black family back in 1987.

Open racism and hidden white supremacist involvement are an even more serious problem among police forces. In Houston, where the Klan has been waging an active recruitment campaign among the police for over a year, a police Corporal, Al Csaszar, was put on paid leave in July of 1992 after beating a Nigerian immigrant and yelling racist epithets at him. His partner was also taken out of the field. In June 1992, Boynton Beach, Fla. police officer Dave Demarest sought reinstatement to the department after having been fired in February for having flaunted a swastika tattoo to several other cops, including a Jewish woman officer. In his defense, Demarest presented that racism and nazism were widespread and generally accepted at the department. He submitted as evidence a photo of two officers dressed in nazi uniforms for a Halloween party; the picture had been displayed in the office of the deputy chief. A lawyer for Demarest said that another detective had mounted a picture of a Black man on his office wall, captioned "Is it a chimp?"

Such incidents are not restricted to the South by any means. In Denver, Col. in August 1992, two cops, Bill Carter and Ruth Potter, of the intelligence unit assigned to monitor Klan activities, were re-assigned after they sent baby shower gifts to Klan leader Shawn Slater, a "former" nazi skinhead. In a copyrighted interview with Kerwin Brook, an anonymous white Denver police officer described how many cops will go out and call Black or Mexicano people on the streets "nigger" or "spic," hoping to provoke an angry response and a fight



where they can jump or arrest the person. In a separate article, Brook reports the experience of 13-year old Jessica Vargas, who was on her way to protest a Klan rally, when a Denver cop flashed a KKK hand sign at her and her friends. "We know the cops are against us, but to see him do it with his own hands! And he just smirks," said Vargas. "You just get shocked."

In Texas, a Deputy Sheriff named Scott Tschirhart brutally beat two young Chicanos last July; Tschirhart had been forced off the Houston police after killing three Black men. In Calif., it's ironic that the very Huntington Beach police department which uncovered Bauman's involvement with racist and anti-semitic groups is being charged with anti-semitism and harassment by two Jewish cops who found themselves the victims of constant slurs by fellow officers and superiors. In the northwest, several police forces have recently had Richard Masker address them about white supremacist groups. Masker was fired from a municipal job in Oregon for mailing out Hitler birthday cards, and in August, he was reprimanded at a similar job in Idaho for sending a letter to a business association accusing it of being "part of an international Marxist, Zionist conspiracy."

Another area of great concern is white supremacist involvement in the military. In August 1992, members of the Aryan National Front and the Confederate Hammer Skins, along with Klan leader Bill Riccio, were arrested in possession of military explosives and ammunition for machine guns at an Aryan Fest concert. In Colorado, the Army was forced to issue a ban last July on military personnel attending Klan organizing rallies at Fort Carson and threatened GI's with discharge if they got involved in Shawn Slater's KKK campaign.

One particular area of bigotry among cops is anti-gay sentiments and violence. In Dallas, Tex, for example, the City Council voted earlier this year to uphold a police department ban on hiring gays and lesbians. The Dallas PD uses a 100-year old Texas sodomy law to reject such applicants; people who apply to be cops in Dallas are subjected to a lie detector test and asked if they have ever committed a homosexual act. In 1991 in Salt Lake City, Utah, a cop was suspended for an off-duty gay bashing when he and two friends were charged with assault and anti-gay name calling against a gay man. In Santa Cruz County in northern California last year, Sheriff Al Noren, reluctantly forced to meet with gay leaders to discuss harassment of gays by deputies, issued a memo calling the gay community "vicious and devious." Noren defended his remarks as justified because one gay protestor had described a deputy he encountered as "obviously a nazi." The sheriff said he considered that remark "vicious."

People Against Racist Terror (PART) has available a full length research report *Blue By Day, White By Night?* about cops and the Klan, with dozens of documented incidents of organized white supremacist involvement in police, military and other uniformed forces over the past decade or more. It's available for $2.00 from :

PART
P.O. Box 1990,
Burbank, CA 91507

-from Turning the Tide *Vol. 5, #6*

A New Generation of Fascists in Spain

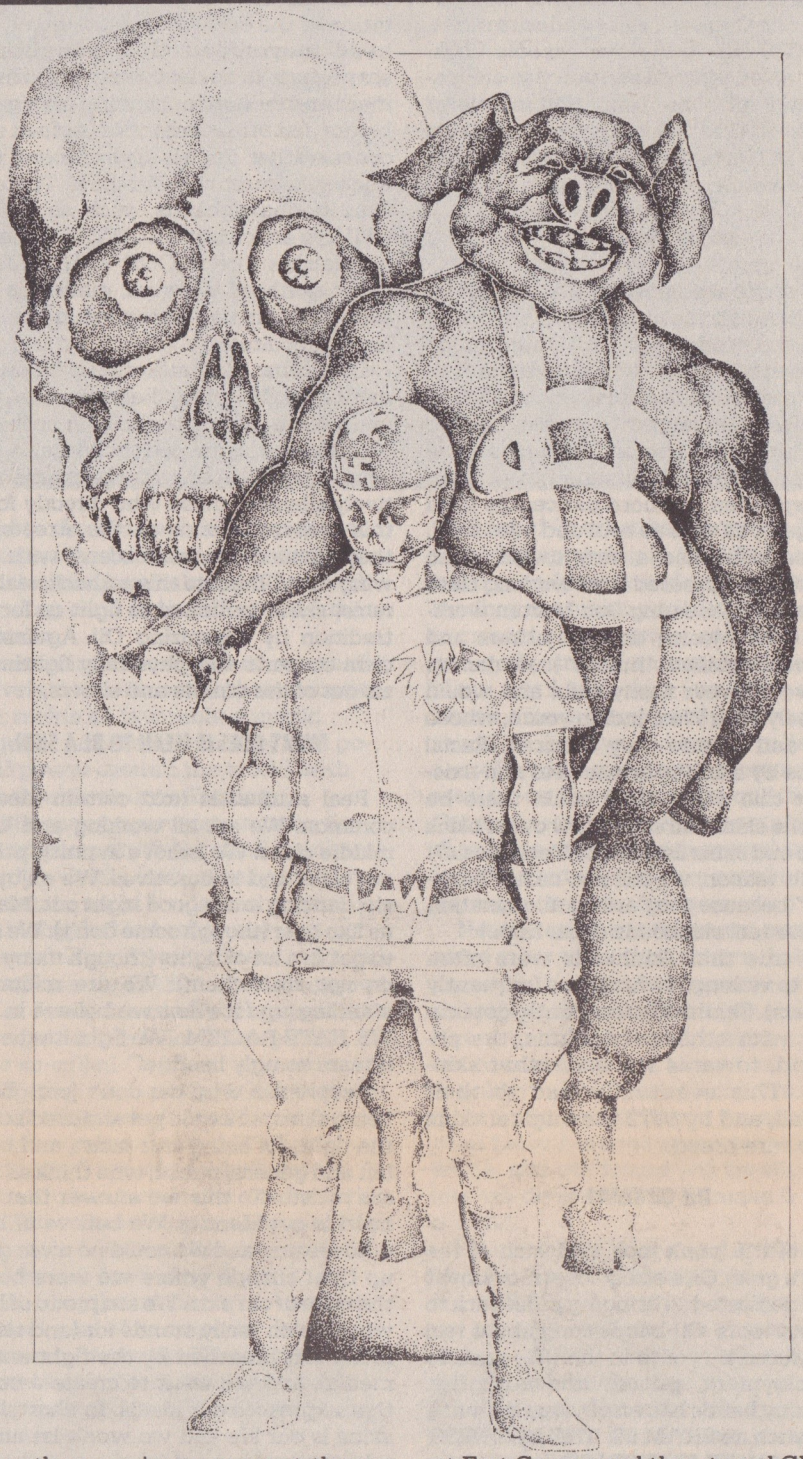
THE ANNIVERSARY OF THE death of the Spanish state's former fascist dictator, Generalísimo Francisco Franco, was marked by rallies and memorials around Spain on November 20th.

While rallies honoring Franco have been fairly routine since his death in 1975, what's disturbing is the number of young people participating in these events recently and the rise in the level of racist violence in the last few years. While many of the older generation lament the days of "law and order" under the old regime, younger fascists, perhaps taking the lead from their German counterparts, are going on the offensive. Attacks on immigrants, leftists, and anarchists are rising throughout the peninsula.

In Zaragosa, on November 20th, 800 people attended a church service in memory of Franco and ex-dictator Primo de Rivera. The eulogy was crashed by 300 skinheads who shouted slogans throughout the service against immigrants, the monarchy, and the police, as well as "Viva's" to Franco and other "fascist" contemporary heroes. The skinheads followed up the church service with a march to the Casa Okupada de la Paz, a squat which houses anarchist groups like Ateneo Libertario (publishers of El Acratador) and "Insumismos" (draft resisters). The police surrounded the house while fascists and squatters threw bottles, bricks and hurled insults at each other and the police. There were only about 20 people in the house at the time. The fascists were dispersed by police and later returned to the house, but 200 anarchists, Insumisos and leftists had gathered in the meantime with a stockpile of bottles, chains and sticks. They squared off in the street in the middle of traffic until police reinforcements arrived.

For more info write (perferrably in Spanish):

Ateneo Libertario
Casa Ocupada De La Paz (Sagasta 52)
Apdo. 3.141
50.080 Zaragosa, Spanish State



Cops

(continued from page 1)

bers have been involved in shootings and killings of Black and Latino youth.

This finding flies in the face of a court ruling that the Vikings were a "neo-nazi" formation, and another requiring that if prosecutors could talk of the gang affiliations of defendants, the Viking affiliation of Sheriff's Deputies also be entered into evidence. One such ruling,

forced to withhold funding from a volunteer fire department after the white chief called a Black volunteer "nigger boy." In 1990, a Black cop who had helped expose Carrollton, Georgia Fire Chief, L.A. Dukes, for having allegedly designated "nigger beds" for African-American fire-fighters, was found drowned under mysterious circumstances. In April of 1992, Scott Lowe, the former fire chief of Grovetown, Georgia, who had been exposed as a Grand Titan of the Christian Knights Klan, was arrested for having burned a cross at the home of a local Black family back in 1987.

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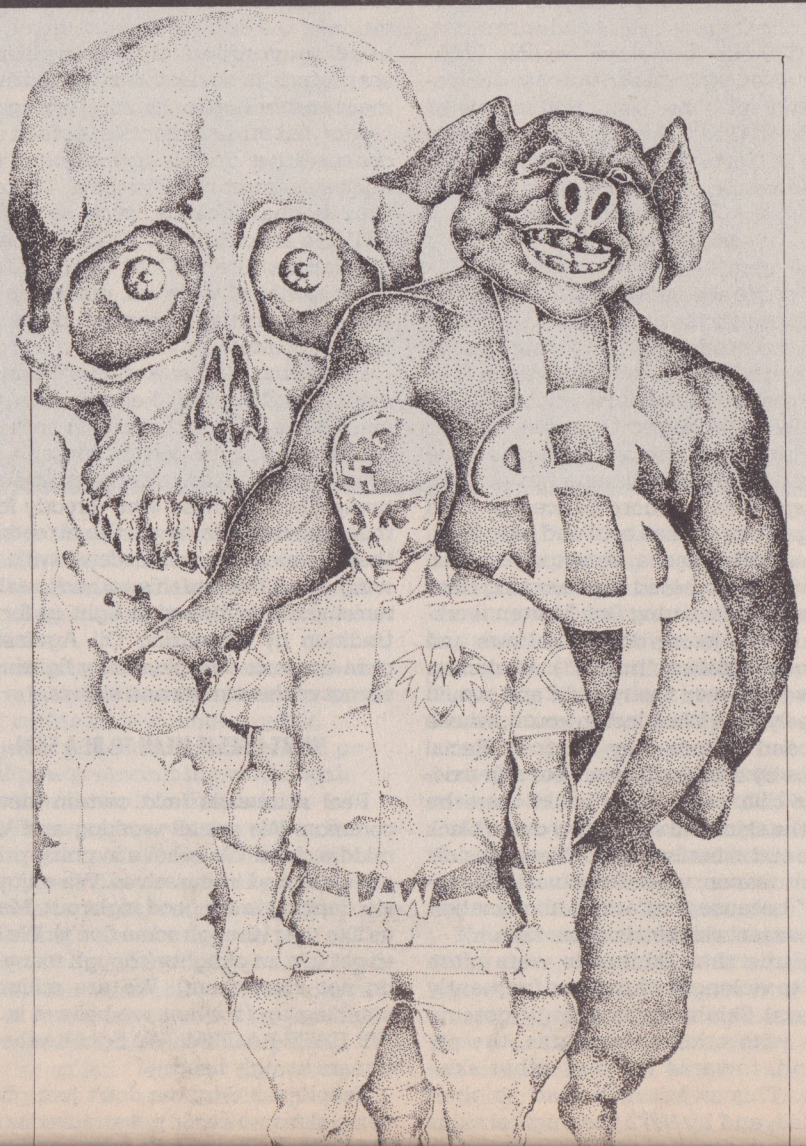

NOTES of revolt

HELP SPRING FORMER PANTHER

LEAVENWORTH, KS — SUNDIATA Acoli, an ex-Black Panther, is coming up for parole in early 1993 after twenty years of imprisonment. The parole board plans to keep him locked up for ten more years.

Acoli was captured with Assata Shakur in 1973 after a shoot-out on the New Jersey Turnpike in which their companion and a State Trooper were killed. Acoli was tried, convicted, and sentenced to life imprisonment at Trenton State Prison. There he was confined for five years in a Management Control Unit (MCU) isolation cell. While there, he was exposed to tuberculosis. He was then secretly transferred to the infamous federal penitentiary at Marion, IL, and was confined to an isolation unit for eight years, although he had no federal charges or convictions.

Finally, in 1987, he was transferred to the general population at Leavenworth Federal Penitentiary, Kan.

Because of his outstanding record, the New Jersey Department of Corrections restored all of the "good time" he had lost while confined in Trenton's MCU. This made him immediately eligible for parole. Yet the New Jersey Board (who still has jurisdiction over him) plans to hit him with ten more years when he comes up for parole.

For Acoli, already fifty-six years old and infected with tuberculosis, ten more years could amount to a death sentence. Write the Parole Board today and demand that he be released at his parole hearing.

Send your letters to:
The New Jersey State Parole Board, CN-862
Trenton, NJ 08625, tel (609) 292 4257

Also send a copy of the letter to:
The Sundiata Acoli Freedom Campaign
PO Box 5538, Manhattanville Station
Harlem, NY 10027

@

The results are in. The **Youth Greens** project has dissolved. A referendum was held last summer to determine the fate of this group of green anti-authoritarians. Remaining funds and resources are going to *Free Society*, the eco-anarchist journal that many past Youth Greens have been working on. For more information write to:

Free Society
PO Box 7293
Minneapolis, MN 55407

"Free Nigerian Anarchists" — A Week Of Action Called

HUNDREDS OF IMPRISONED workers and students — four are members of the Nigerian anarchist-revolutionary syndicalist Awareness League — are being held under the notorious "Security Detention of Persons Decree." Two Awareness League coordinators, Samuel Mbah and Ifeanyi Chukwu, have been forced to go underground.

Demonstrate the week of February 22 - 26 for their release. Peaceful pickets at Nigerian embassies and consulates are being called by the US Workers Solidarity Alliance (WSA) and by Neither East Nor West - NYC (who are coordinating the international campaign). Petitions are available from WSA, and letters of protest are encouraged. Send both to the WSA address below. Please also send in photos and accounts of your actions. For More Information:

Workers Solidarity Alliance
339 Lafayette St, Rm 202,NY, NY 10012
tel (212) 979 8353

The Awareness League desperately needs financial support - international Money Orders or UK bank checks:

Awareness League c/o Samuel Mbah
PO Box 28,Agbani, Enugu State,Nigeria

A Few Words About Politics

Love and Rage is a bi-monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed peoples around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves, and reject any prepackaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the radical and on-going revision of our ideas as a necessary part of any revolutionary process.

A set of "working papers," encompassing the current debate about our Political Statement is available from

Jodi, c/o AA
PO Box 10007
Columbus, OH 43201

For more information about these and other internal debates, subscribe to our Discussion Bulletin. [See page 9.]

NEWS BLURBS, WRITERS WANTED

Love and Rage wants you to contribute to the paper: news blurbs, articles, photos, and illustrations. Wimmin, people of color, young people, and people in regions we don't hear from much are especially encouraged to contribute. We always want more cultural stuff — book, film, music reviews, and the like — as well as more reports on positive community projects. The April/May edition will focus on Queer issues. The deadline is March 1. The deadline for the June/July issue is April 15.

KILL YOUR TELEVISION !

BURLINGTON, VT — A REVOLUTIONary anarchist news and views program is now on TV! "Kill Your Television (KYT)," airs local, national, and international news, interviews, and videos. The program also hosts discussions of radical ecology, smashing the state, armed revolution and more! It's fun for the whole family! KYT, produced by the Biodiversity Liberation Front and Autonome Forum, is on every Wednesday night from 7:00-7:30pm on cable-access Channel 15 in Burlington, VT. ★

ers have died under questionable circumstances, both in their cells and in the hospital, prompting prisoners to begin a

doctors quit because the prison interfered with their attempts to treat the prisoners. ★

STUDENT SHUT-DOWN : A BROADWAY HIT

NEW YORK CITY, NY — COLUMBIA UNIVERSITY STUDENTS SHUT DOWN Hamilton Hall (a University building) with a blockade, on December 21, 1992, in protest of the University's plans to turn the Audobon Ballroom into a bio-genetic research lab. The Audobon Ballroom, the assassination site of Malcolm X, is located in the middle of Harlem. The bio-genetic testing could endanger the lives of nearby residents. Instead, students and community residents want the building turned into an international multi-cultural research center, for community use. Demonstrators successfully and spontaneously shut down two main roads — first Broadway, then Amsterdam Avenue, and then Broadway again. The cops were too slow and unable to arrest anyone. A series of smaller demonstrations followed the next week. ★

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4472, Long Beach, CA 90804-0472

PORTLAND, OREGON — ROSEBUD Commons Resource Collective, a community center extrordinare, has opened in the Albina neighborhood. Several groups are based at the center, including Anti-Racist-Action, FNB!, and BEIRUT USA (an anti-government group). *Live Wild Or Die* is now being produced and printed from this anarchist space. Those at the Commons are committed to building community in the marginalized and most heavily-policed neighborhoods of Portland. Rosebud Commons is named in memory of activist Rosebud Denovo. [See *Love and Rage* Vol. 3, No. 7] ~ Also active in Portland: Scavenger and Crux Presses, Haymarket Media Project, Jones' Planet Music Collective, Albina Open Jam Collective, Fuzzbane, Anarchist Black Cross (ABC), Albina Earth First!, and Albina IWW.

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Cookies, Milk, And Revolution

FINDLAY, OHIO — TWO SECOND-GRADERS AND A FOUR YEAR-OLD were arrested on charges of vandalizing an elementary school, causing $20,000 of damages, over the weekend of January 9, 1993. Officials are "unsure of how to proceed." All power to the young people!

Prisoners With AIDS Act Up

VACAVILLE, CA — MORE THAN one hundred activists staged a die-in at the gates of the California prison hospital for men in Vacaville, on December 5, 1992, to protest intolerable conditions for prisoners with AIDS and HIV. The World Aids Day protest, called by ACT UP - SF, was in support of prisoners' demands for improved medical care and an end to discrimination inside the prison.

Since August more than eight prisoners have died under questionable circumstances, both in their cells and in the hospital, prompting prisoners to begin a medication strike and then a hunger strike to protest these deaths at Vacaville.

The medication strike, which was undertaken by over 150 prisoners, is one of the most organized expressions of prisoner protests ever. Prisoners, risking their lives, are refusing their medications to bring attention to the emergency conditions for prisoners with AIDS. Vacaville has been without any HIV-AIDS medical staff since March, when three excellent doctors quit because the prison interfered with their attempts to treat the prisoners. ★

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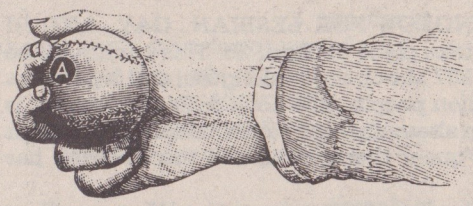

RANDOM BITS O' INFO

A **Wimmin's Health Tour**, with anti-authoritarian focuses, is being facilitated by the Love and Rage Network this year. Tours will be coordinated regionally, with financial and other support available from the Network at large.

If you would like to speak/tour, find speakers to tour, and/or find groups to host speakers, all in your region, please call or write the NY office or your regional organizing contact. If you would like to contribute any material on wimmins health/self-health, please send it to Jodi, the Info-Share Coordinator. [See page 13.] Materials will be bound into a photocopied "reader," and can be distributed at cost, as well as used on the tour.

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Scene News

CALIFORNIA — THE SACRAmento group that puts out *Alphabet Threat* is making plans to open a community center, as are some activists in the Long Beach/Los Angeles area. ~ The SouthernCal Anarchist Gathering drew a crowd of over four-hundred December 4-6, 1992. ~ New Food Not Bombs! (FNB!) chapters have sprung up in Long Beach and Los Angeles. ~ Some Long Beach anarchists were ticketed for wheat-pasting anti-cop flyers - to the tune of $700! The city dropped the fine, however, when threatened with a civil liberties suit. Hooray! ~ An Anarchist Hotline for the Bay Area is (510) 273 2449.

***Alphabet Threat*, 3018 J Street #140 Sacramento, CA 95816**

Long Beach FNB!/So. Cal Web, PO Box 4472, Long Beach, CA 90804-0472

PORTLAND, OREGON — ROSEBUD Commons Resource Collective, a community center extrordinare, has opened in the Albina neighborhood. Several groups are based at the center, including Anti-Racist-Action, FNB!, and BEIRUT USA (an anti-government group). *Live Wild Or Die* is now being produced and printed from this anarchist space. Those at the Commons are committed to building community in the marginalized and most heavily-policed neighborhoods of Portland. Rosebud Commons is named in memory of activist Rosebud Denovo. [See *Love and Rage* Vol. 3, No. 7] ~ Also active in Portland: Scavenger and Crux Presses, Haymarket Media Project, Jones' Planet Music Collective, Albina Open Jam Collective, Fuzzbane, Anarchist Black Cross (ABC), Albina Earth First!, and Albina IWW.

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A Few Words About Politics

back then, this is not something that happened overnight. [From argument by the prosecutor to the jury in favor of the death penalty, verbatim - ibid, p. 68.]

CASEY SHOUTED DOWN

It is all very well to opinionate about "free speech," but it ain't free if it's used to kill you. Seen in this light it can hardly be said that the Cooper Union protestors were, as their critics contended, "fascists" — they demonstrated for the fullest expression of free speech - for the life of one who was, literally, damned for words uttered over a decade before.

It is both curious and revealing that none (not *one*) of the free speech defenders who raged over the desecration of "our" hallowed First Amendment at Cooper Union made a peep of protest when Philadelphia police darkly threatened to put supporters to death on "an electric sofa" for daring to exercise their "rights" of "free speech" in my defense. Such a threat, coming from those who bombed MOVE men, women, and babies, an entire neighborhood, into oblivion with impunity on May 13, 1985, surely seems a bit closer to the fascistic model than those who spoke out at Cooper Union, but, to date, no single newspaper of general circulation condemned the chilling death threats as "fascistic."

It is precisely this piecemeal application that allows the Commonwealth of Pennsylvania to ignore the full dictates of the First Amendment when it forbids the freedom of MOVE people who have been eligible for parole for years, because they refuse to denounce their religion; MOVE people like Carlos Africa and Consuela Africa, who could be free *today* - if they but renounced their religious convictions.

The First Amendment must become more than the shield of the powerful and politically entrenched; to use it as the editorialists suggest is to denigrate and implicitly devalue the speech, the faith, the alleged guarantees of the powerless and politically outcast.

It works for all, or for none.

The dry, formulaic parceling of the First Amendment which makes it a cudgel of the strong and a truncheon against the weak, a platform for the established and a trapdoor for the poor, loses any significance when not read in its wholeness, or applied equally.

"I KNOW *NOTHING*!"

It has been written that I was "surprised, displeased, shocked, and saddened," which is true — but not for the reasons given.

Surprised — at the occurrence of the demonstration.

Displeased and shocked — at the governor's statement that he knew "nothing" of the case (except what he'd read in the papers!) even though an estimated 40,000 people signed petitions on my behalf and forwarded them to his office, at least four congresspersons wrote letters to the governor, international and American PEN wrote letters, an avalanche of letters from Germany, France, etc—and he knew "nothing." Nothing.

SPIRITUAL DESCENDANTS OF WHOM?

Saddened—initially at what was thought to be a lost opportunity, but what was clearly no opportunity, for after the governor professed ignorance, that he "knew nothing" of my case, what would a bunch of questions have produced? Nothing — for he knew nothing. One critic, First Amendment maven Nat Hentoff [columnist for the *Village Voice*], likened the anti-death penalty professors to "fascists," and called them the spiritual descendants of the dreaded bookburners of nazi infamy.

When the liberal press can depict people who are literally "pro-life" as fascists, while people who threaten those people with death are lauded as defenders of "law," then words have lost their meaning, and political relationships or power vs. powerless have no relevance.

Until the baby-burners of Osage, the death-threateners of Philly, the state officers who utilize past political persuasions as indicators of death sentences are named fascists for their acts, then the term should be retired from the arena of rhetoric. ★

BACKGROUND

The accompanying article by Mumia Abu-Jamal was written for Lies of Our Times. *We thank them for allowing us to print it before they went to print. The following is some background to the events preceding the letter. Also check out the next* World War 3 *for further coverage.*

OCTOBER 2, 1992 — GOVERNOR ROBERT CASEY OF Pennsylvania attempts to give a forum with Nat Hentoff of the *Village Voice*, entitled "Can a Liberal Be Pro-Life?" Both Casey and Hentoff are males of European descent and are vocal anti-choice advocates. Casey is trying to execute Mumia Abu-Jamal as well as many other African prisoners on death row. The audience was told to submit questions in writing. The pre-planned "die-in" was scrapped after Casey claimed he didn't know anything of Abu-Jamal's case. He was then booed off the stage and handed thousands of signatures on petitions. [See Love & Rage, Vol. 3 No. 7.]

OCTOBER 20 — Nat Hentoff writes a column entitled "The Perennial Face of Fascism," accusing leftists of being fascists and opposed to free speech. Hentoff quotes Abu-Jamal as being "surprised, displeased, shocked, and saddened" by the selfish mindlessness of his anti-free speech "supporters."

NOVEMBER 3 — Nat Hentoff again slanders activists in a column "Who Owns Free Speech?" He uses the International Workers of the World (IWW) as a model for free speech advocates and insinuates that leftists are the antithesis. ★

Queer March in April

every position in the platform, and participation does not imply 100% support. (In fact it may be even more important for those who do not agree to attend and make their voicesheard.)

This march appears to be the beginning of a broad coalition for sexual and gender liberation, which encompasses and goes beyond the existing gay and lesbian movement. After much discussion and debate, bisexuals were explicitly included in the title of this march. Transgender people were not included in the title this year, but their concerns are represented in the platform and many transgender people plan to participate. Leatherpeople plan a strong presence as well.

Several broad based (non gay-specific) politically progressive organizations have endorsed the march and plan to take part. Hopefully there will be a large showing of non-gay/lesbian/bisexual people who support the freedom of sexual choice. After the showing by the ultra right in the recent election, many are considering this march to be a show of queer strength and support in the face of reactionary attacks, as well as a reminder to the new administration that sexual minority concerns cannot be ignored now that the election is over. It is important that anarchists have a presence in the march to let people know that we cannot rely on laws and the government to guarantee queer liberation.

Direct action groups such as Queer Nation and ACT UP will have a strong presence. In addition to the march itself, civil disobedience actions are planned for the following Monday (April 26).

The Love & Rage Network Council meeting will be held on the same weekend of the march, on Friday — Saturday, April 23 — 24. Plans for any actions that the

back then, this is not something that happened overnight. [From argument by the prosecutor to the jury in favor of the death penalty, verbatim - ibid, p. 68.]

CASEY SHOUTED DOWN

It is all very well to opinionate about "free speech," but it ain't free if it's used to kill you. Seen in this light it can hardly be said that the Cooper Union protestors were, as their critics contended, "fascists" — they demonstrated for the fullest expression of free speech - for the life of one who was, literally, damned for words uttered over a decade before.

It is both curious and revealing that none (not *one*) of the free speech defenders who raged over the desecration of "our" hallowed First Amendment at Cooper Union made a peep of protest when Philadelphia police darkly threatened to put supporters to death on "an electric sofa"

BACKGROUND

The accompanying article by Mumia Abu-Jamal was written for Lies of Our Times. *We thank them for allowing us to print it before they went to print. The following is some background to the events preceding the letter. Also check out the next* World War 3 *for further coverage.*

OCTOBER 2, 1992 — GOVERNOR ROBERT CASEY OF Pennsylvania attempts to give a forum with Nat Hentoff of the *Village Voice*, entitled "Can a Liberal Be Pro-Life?" Both Casey and Hentoff are males of European descent and are vocal anti-choice advocates. Casey is trying to execute Mumia Abu-Jamal as well as many other African prisoners on death row. The audience was told to submit questions in writing. The

It is precisely this piecemeal application that allows the Commonwealth of Pennsylvania to ignore the full dictates of the First Amendment when it forbids the freedom of MOVE people who have been eligible for parole for years, because they refuse to denounce their religion; MOVE people like Carlos Africa and Consuela Africa, who could be free *today* - if they but renounced their religious convictions.

The First Amendment must become more than the shield of the powerful and politically entrenched; to use it as the editorialists suggest is to denigrate and implicitly devalue the speech, the faith, the alleged guarantees of the powerless and politically outcast.

It works for all, or for none.

The dry, formulaic parceling of the First Amendment which makes it a cudgel of the strong and a truncheon against the weak, a platform for the established and a trapdoor for the poor, loses any significance when not read in its wholeness, or applied equally.

"I KNOW *NOTHING*!"

It has been written that I was "surprised, displeased, shocked, and saddened," which is true — but not for the reasons given.

Surprised — at the occurrence of the demonstration.

Displeased and shocked — at the governor's statement that he knew "nothing" of the case (except what he'd read in the papers!) even though an estimated 40,000 people signed petitions on my behalf and forwarded them to his office, at least four congresspersons wrote letters to the governor, international and American PEN wrote letters, an avalanche of letters from Germany, France, etc—and he knew "nothing." Nothing.

Queer March In April

BY LIZ A. HIGHLEYMAN

THE 1993 "MARCH ON WASHINGTON FOR LESBIAN, GAY, AND BI Equal Rights and Liberation" will take place on April 25. This event will be the largest queer action since the 1987 March on Washington, and organizers are predicting attendance by up to a million people. The Love & Rage Network is calling for a contingent of anarchists as an alternative, anti-authoritarian presence at the march. Many Network members are queer themselves, and the Network has consistently supported queer liberation.

The march is being organized by delegates from across the US, as well as representatives of special groups such as AIDS activists and prisoners. The organizers are committed to gender parity and participation by people of color.

The march platform contains a wide range of issues and was hashed out at national meetings over the course of the past year. As might be expected, there has been considerable controversy. More-conservative people opposed planks concerning civil rights for people of color, reproductive rights, and universal health care, wanting to maintain a single issue focus on gay civil rights. More radical queers opposed the focus on mainstream electoral politics, on the demand for gay participation in the military, and on the demand for same-sex marriage. Needless to say, many people will not agree with every position in the platform, and participation does not imply 100% support. (In fact it may be even more important for those who do not agree to attend and make their voices heard.)

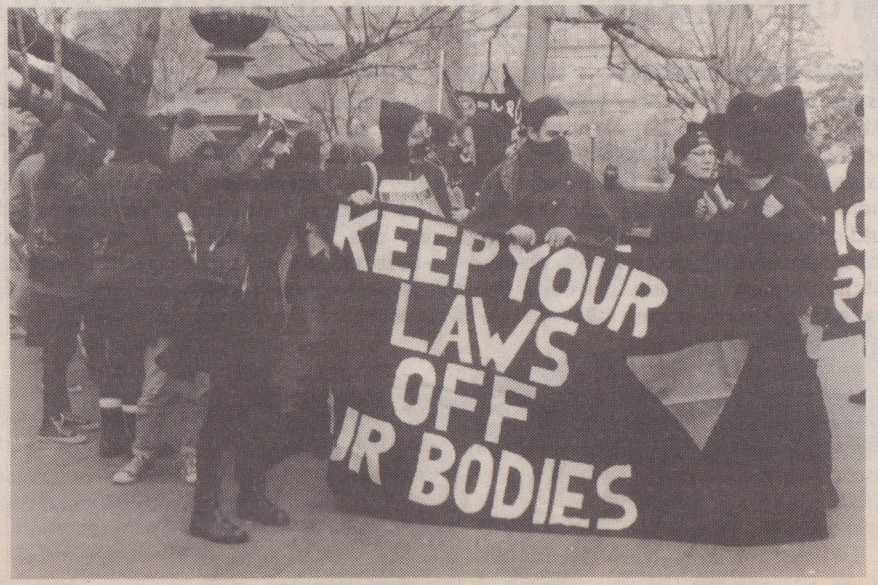
This march appears to be the beginning of a broad coalition for sexual and gender liberation, which encompasses and goes beyond the existing gay and lesbian movement. After much discussion and debate, bisexuals were explicitly included in the title of this march. Transgender people were not included in the title this year, but their concerns are represented in the platform and many transgender people plan to participate. Leatherpeople plan a strong presence as well.

Several broad based (non gay-specific) politically progressive organizations have endorsed the march and plan to take part. Hopefully there will be a large showing of non-gay/lesbian/bisexual people who support the freedom of sexual choice. After the showing by the ultra right in the recent election, many are considering this march to be a show of queer strength and support in the face of reactionary attacks, as well as a reminder to the new administration that sexual minority concerns cannot be ignored now that the election is over. It is important that anarchists have a presence in the march to let people know that we cannot rely on laws and the government to guarantee queer liberation.

Direct action groups such as Queer Nation and ACT UP will have a strong presence. In addition to the march itself, civil disobedience actions are planned for the following Monday (April 26).

The Love & Rage Network Council meeting will be held on the same weekend of the march, on Friday — Saturday, April 23 — 24. Plans for any actions that the anarchist contingent might want to take during the march or the day after can be discussed at this time. It was decided at the conference in Atlanta that a black bloc is probably not the best tactic for this march. As queers and supporters of queer liberation we want to be seen, not hide behind masks. (This relates to the historical need for queers to keep themselves hidden.) We also discussed the need to be very careful, especially as a non-gay-specific group, to select appropriate targets for any actions and to make our message clear. (Many felt that this was not done well at last year's reproductive rights march.) The provisional plan is to see what ACT UP and other direct action groups have planned and to plan our actions accordingly. We hope that many anarchists and anti-authoritarians will participate in the contingent, not only those who consider themselves Love & Rage affiliates and supporters.

Because so many people are expected in DC, travel and accommodations will be tight. (Several national organizations are holding their yearly meetings that weekend as well). So plan early, and come to DC to support queer liberation! Contact Love & Rage at (212) 569-0989 for information on travel and lodging arrangements ★



on every particular of MOVE's philosophy, anarchists and MOVE have far more in common than we have in contention. Based on John Africa's teachings, MOVE's mission is: first, environmental — to stop industry from poisoning the environment and enslaving people and animals; second, educational — "to set the example of revolution for people to follow" when they realize how they've been victimized and tricked by the government and the system in general, and to show people the need to totally divorce themselves from the system. I, for one, think that these purposes are in harmony with those of most anarchists.

Ramona was a law student at Temple University when she began keeping track of MOVE's legal troubles and attended some of the trials. It became clear to her that none of the jurisprudence she'd learned in the classroom was being practiced before her eyes in court. All this began Ramona's life "On The Move". Her training in law was well in evidence in the clarity and precision with which she presented her organization's case to the Philly anarchists.

MYTHS SHATTERED

One by one, Ramona crushed the misconceptions about MOVE members, about the myths related to the 1985 siege at Osage Avenue, and about the 1978 police riot on Powelton Avenue. (These two sites are in different parts of West Philadelphia, each within a mile of A-Space.) Ramona crushed the myth that MOVE was insanely confrontational and had a siege mentality. The incessant and murderous attacks by police abundantly justified MOVE's defensive postures. She eradicated the misconception that MOVE lived in filth, filled their yard with garbage, and didn't teach their kids to read. To the contrary, MOVE members are perfectly clean and extremely healthy; they have discovered composting and teach the kids at home. (I've seen some of the MOVE kids. They're bright, happy-looking lively kids, who have **wonderful** dreadlocks.) Ramona also denounced the accusation that MOVE is a black-only, racist cult as and Delbert Africa sits in Dallas prison. He is familiar with anarchism, by way of anarchist inmates, and has read some of the movement's literature. About the MOVE philosophy vis-a-vis anarchism, he writes: "There shouldn't be any conflict per se, between any anarchist and MOVE, because we don't believe in **any** form of external government. . . . This system's foot is on all our necks, so **all** of us should work to get it off."

I feel that the "new world" that we anarchists carry in our hearts ought to have plenty of room in it for the brave and committed militants of MOVE. Let's think of them as very much on our side. ★

End Bad Breath.

Where's AYF?

If you've read *Love and Rage* before, you might notice that this issue has no Anarchist Youth Federation page. AYF is currently trying to develop a more collective way to produce the page. As soon as they come up with a process they're happy with, we'll start running the page again.

For more info —
AYF Discussion Bulletin
PO Box 365
NY, NY 10013

Free Speech and Fascism

BY MUMIA ABU-JAMAL

NO ONE WAS MORE SURPRISED THAN I AT THE eruption of protest at New York City's Cooper Union on October 2, 1992, following Pennsylvania Governor Robert Casey's aborted address on his "pro-life" positions.

The subsequent editorials denouncing the protesters for their affront to the First Amendment have a distinctly hollow sound, especially to one who has found the First Amendment, as applied, equally hollow; for although it is undoubted that feelings were hurt by the protest, none of the people at Cooper Union face death for their words or past affiliations — perhaps the ultimate affront to the First Amendment.

ABU-JAMAL 'S TRIAL

Prosecutor: Mr. Jamal, let me ask you if you can recall saying something sometime ago and perhaps it might ring a bell as to whether you are an executioner or endorse such actions.

"Black bothers and sisters — and organizations — which wouldn't commit themselves before are relating to us Black people that they are facing — we are facing the reality that the Black Panther Party has been facing which is — "

Now listen to this quote. You've often been quoted as saying this:

"Political power grows out of the barrel of a gun."

Do you remember saying that sir?

Jamal: I remember writing that. That's a quotation from Mao Tse-Tung.

Q: Do you recall making that quote, Mr. Jamal, to Acel Moore [then a reporter for the *Philadelphia Inquirer* — ed]?

A: I recall quoting Mao Tse-Tung to Acel Moore about 12 to 15 years ago.

Q: Do you recall saying "All power to the people."? Do you recall that?

A: Yes.

Q: Do you believe that your actions as well as your philosophy are consistent with the quote "Political power grows out of the barrel of a gun" ?

A: I believe that America has proven that quote to be true.

Q: Do you recall saying that "The Panther Party is an uncompromising party, it faces reality" ?

A: (nods head affirmatively) Yes.

[Text taken verbatim from testimony, *Commonwealth of Pennsylvania vs. Abu-Jamal*, pp. 21-22.]

Prosecutor: This is what this is all about, law and order. How do we avoid it if we don't like it, we don't just accept it, and we don't try to change it from within, we just rebel against it. And maybe that was the siege all the way back then with political power, power growing out of the barrel of a gun. No matter who said it, when you do say it and when you FEEL it, and particularly in an area when you're talking about police or cops or shootings and so forth, even

MEMBERS MASSACRED

"Riot," as Ramona explained during the talk, is the official term for sitting in one's own home and minding one's own business while hundreds of cops dump thirty-seven pounds of the military explosive C-4 (which cannot be used legally by police) and 10,000 rounds of ammunition into the house, burning it (and about sixty other homes) to the ground. Before the shooting began that day, the cops watched some of the MOVE women take the children out of the house, across police barricades, and into Cobbs Creek Park. (The park is one block from the MOVE house, where the women would chat and the kids would play every morning of every year.) The cops then watched them go back, past the barricades and into the house. Then the cops proceeded to bum them all alive. Anyone, of any politics or any intelligence, can see that the city government deliberately exterminated these non-combatants, with obvious malice aforethought.

While MOVE is not an anarchist group, and anarchists might not concur on every particular of MOVE's philosophy, anarchists and MOVE have far more in common than we have in contention. Based on John Africa's teachings, MOVE's mission is: first, environmental — to stop industry from poisoning the environment and enslaving people and animals; second, educational — "to set the example of revolution for people to follow" when they realize how they've been victimized and tricked by the government and the system in general, and to show people the need to totally divorce themselves from the system. I, for one, think that these purposes are in harmony with those of most anarchists.

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MYTHS SHATTERED

termination by the government, how many of us would hold fast to our ideals so bravely and defiantly as Ramona and dozens of her comrades have held to theirs? Would **YOU** pass up parole, offered on the condition that you renounce anarchism and shun all of your anarchist friends? Ramona herself as well as Carlos, Alberta, Sue, Consuela, and Alfonso Africa all have resisted this powerful method of State coercion, sacrificing many years of liberty in doing so.

I've been corresponding with Delbert Africa, who has been doing a thrity to one hundred year sentence since the August 1978 police attack at Dallas, PA. The scenario of the attack went like this: a cop was killed, by one bullet, during a full-scale police assault upon MOVE's house. All evidence was either destroyed, created, or suppressed by the police, the DA, and the coroner. As a result, nine MOVE members got murder raps. Plenty of eyewitnesses say that the police officer was killed by "friendly fire."

ON ANARCHISTS

Now some fourteen years have passed, and Delbert Africa sits in Dallas prison. He is familiar with anarchism, by way of anarchist inmates, and has read some of the movement's literature. About the MOVE philosophy vis-a-vis anarchism, he writes: "There shouldn't be any conflict per se, between any anarchist and MOVE, because we don't believe in **any** form of external government. . . . This system's foot is on all our necks, so **all** of us should work to get it off."

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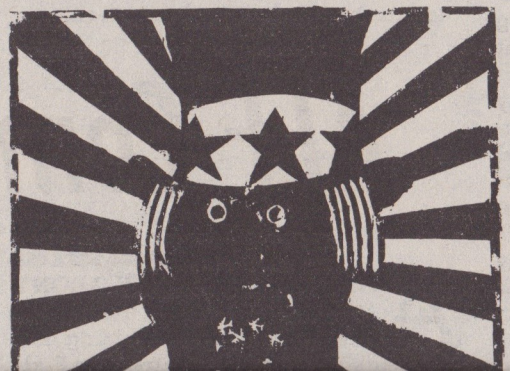

Ramona Africa

BARBARA LEE

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RAMONA AFRICA AT A-SPACE

BY BOB HELMS

THE ANARCHIST COMMUNITY OF Philadelphia hosted a discussion with Ramona Africa of MOVE at the A-Space on Baltimore Avenue on September 28, 1992. Over eighty people squeezed in for the hour-long talk and the hour-long question and answer session.

Ramona is the only adult survivor of the City of Philadelphia's bombing-slaughter of eleven MOVE members, including five children, on May 13, 1985. She was released this past May after serving the maximum sentence of seven years on riot charges relating to the day of the state murders.

MEMBERS MASSACRED

"Riot," as Ramona explained during the talk, is the official term for sitting in one's own home and minding one's own business while hundreds of cops dump thirty-seven pounds of the military explosive C-4 (which cannot be used legally by police) and 10,000 rounds of ammunition into the house, burning it (and about sixty other homes) to the ground. Before the shooting began that day, the cops watched some of the MOVE women take the children out of the house, across police barricades, and into Cobbs Creek Park. (The park is one block from the MOVE house, where the women would chat and the kids would play every morning of every year.) The cops then watched them go back, past the barricades and into the house. Then the cops proceeded to burn them all alive. Anyone, of any politics or any intelligence, can see that the city government deliberately exterminated these non-combatants, with obvious malice aforethought.

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totally false. While most members are African-Americans, there are very committed Hispanic and white members. MOVE's philosophy simply isn't racist. The surname "Africa," adopted by all members, is a gesture of devotion to John Africa, MOVE's coordinator, and is not a fixation on Africa, the continent.

RESISTING REPRESSION

The MOVE organization deserves all of the respect that anarchists can give it. If our movement were targeted for extermination by the government, how many of us would hold fast to our ideals so bravely and defiantly as Ramona and dozens of her comrades have held to theirs? Would **YOU** pass up parole, offered on the condition that you renounce anarchism and shun all of your anarchist friends? Ramona herself as well as Carlos, Alberta, Sue, Consuela, and Alfonso Africa all have resisted this powerful method of State coercion, sacrificing many years of liberty in doing so.

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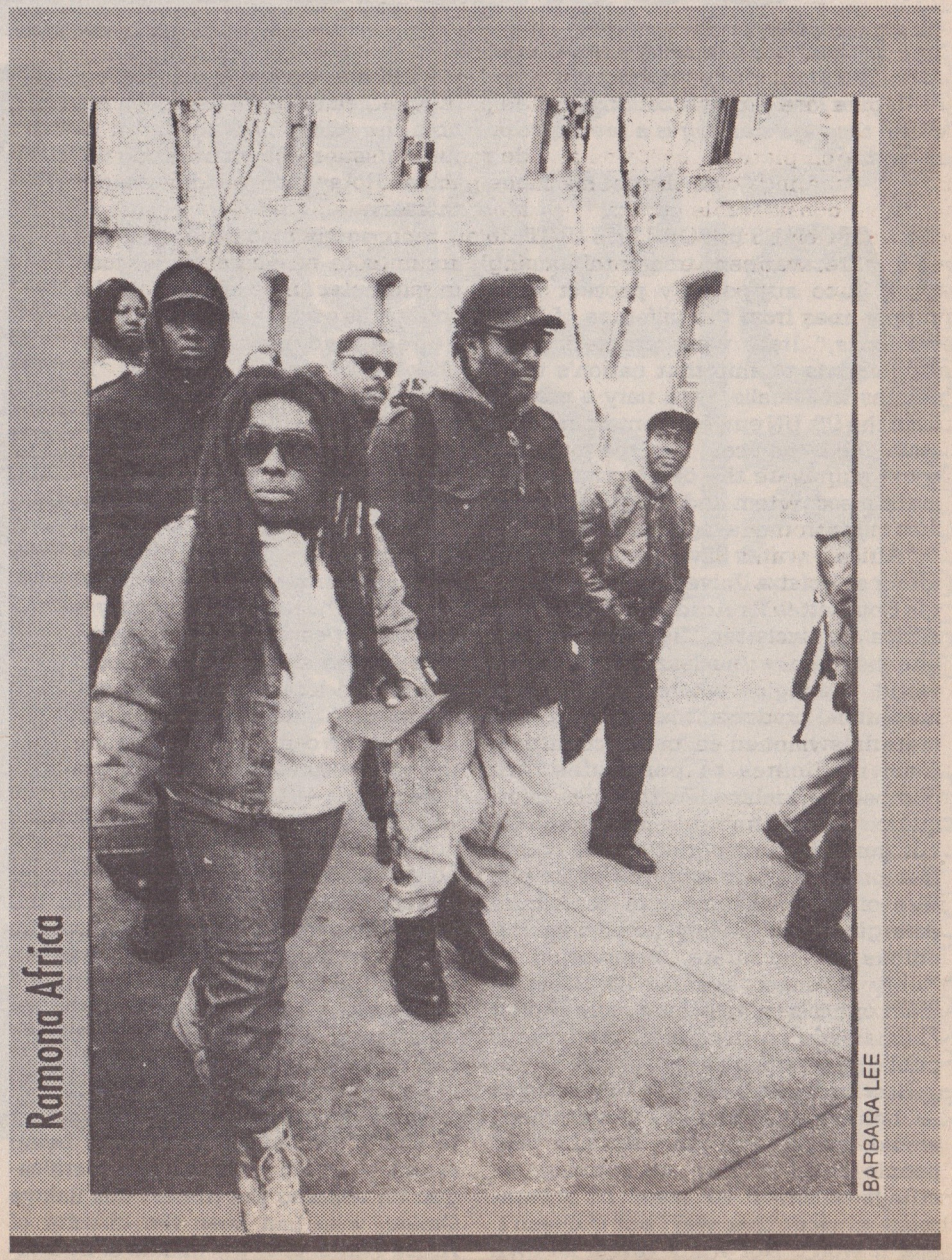

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Cops in the Klan

THE PROBLEM OF ORGANIZED white supremacist activity among law enforcement and other uniformed services is widespread, and is only growing in the '90s, despite "affirmative action" in police departments (or sometimes because of entrenched resistance to it among white cops).

The latest disclosures regarding Robert Bauman, a civilian employee of the Los Angeles Police Department for 23 years, underscore the seriousness of the problem. Assigned to investigate applicants for police permits, with access to criminal records, tax filings, and other data, Bauman was discovered by undercover LA and Huntington Beach cops participating in activities organized by Tom Metzger and other white supremacists in Orange County. Huntington Beach police reported that he apparently engaged in counter-surveillance activity against them, disrupting their attempt to cover the meeting and apparently identifying them as cops to other participants.

A subsequent investigation by the LAPD's Anti-Terrorist Task Force and by Internal Affairs uncovered other connections to white supremacist activity, and after a warrant was obtained, a search of Bauman's home disclosed a vast collection of material on the nazis and white supremacist literature. Bauman however, claims he is only a independent historical researcher, not affiliated with Metzger.

Whatever his affiliation, Bauman used his access to LAPD computers to run checks on Metzger, Stan Witek of the local nazi party, Arnold Schwarzenegger, Irv Rubin of the JDL, a private investigator and Peace & Freedom Party candidate, Jan Tucker, and as many as 200 others. His defense is that he was obtaining the information for his personal historical research and interest in right wing and left wing groups. He says that he was angry at Rubin for disrupting a historical society meeting in Pasadena, apparently a reference to the holocaust-revisionist outfit, the Institute for Historical Review, tied in to Willis Carto's Spotlight/Liberty Lobby network and Joe Fields' Populist Party.

Bauman has been given a 10-day suspension, and new Police Chief Willie Williams promises to tighten up access to police computers. But Bauman has appealed his suspension, saying even 10 days is too much, and citing the cases of at least 45 other cops and civilian employees who have been disciplined in the last three years for using the computers for "unofficial business." Most received only reprimands or one or two day suspensions.

Meanwhile over at the Sheriff's Department, Sheriff Block has been criticized for not implementing the reforms proposed by Judge Kolts. The Kolts report on the Los Angeles Sheriff's Department, like the earlier Christopher Commission report on the LAPD, proposed mostly band-aid solutions for a serious problem. But the worst part of the Kolts whitewash of the LASD was its determination that there is no proven foundation to charges of organized white supremacist activity in the sheriff's department, specifically through such quasi-gang formations as the Vikings and the Cavemen, whose mem-

(Continued to page 5)

get to people we used to, and they are dying," said James Fennell of CARE. Before the troops hit the beaches, relief agencies had hired guards "to ride shotgun on trucks, losing some supplies to looters — but also reaching many thousands of people who were too weak to seek help in feeding centers. [But] the Marines first move in Baidoa was to disarm the airport security force, tough exsoldiers CARE had hired as escorts. ... Tibebu Haile Selassie, deputy director of UNICEF in Mogadishu ... said, 'the situation is worse than it was before.'"

Much of Somalia's economic life is organized around the growth and export of cattle (traditionally camel meat, although that is changing), which utilizes

tinent, and resistance to them is widespread despite — or, possibly, because of — the variety of societies. This common imposition enables us to apply to Somalia, today, observations Silvia Federici had written several years ago about Africa in general:

"Africans' resistance to capitalist discipline must be emphasized given the tendency in the US to see Africans either as helpless victims of government corruption and natural disasters or as protagonists of backward struggles revolving around tribal allegiances (a myth perpetrated by the Western media). In reality, from the fields to the factories, the markets and the schools,

(Continued to page 8)

ALF Communiqué

PRESS RELEASE

ANIMAL LIBERATION FRONT (ALF) spokesperson, Rod Coronado, who has been hiding due to threats against his life from the Federal Bureau of Investigation (FBI) and the fur industry, is willing to surrender to federal authorities under the following conditions.

1) That all grizzly bears held hostage as experimental subjects by Washington State University (WSU) be released to a wildlife rehabilitation center approved by People for the Ethical Treatment of Animals (PETA 301-770-8969) and Earth First! (406-728-8114), with the intent of returning the bears to their native homeland from which they were removed.

2) That WSU issue a public statement promising never to capture or acquire more endangered species as research subjects or for any other purposes.

3) That all tax-payer supported research being conducted on mink, coyotes and otters by Washington State University, Oregon State University, Michigan State University, and Utah State University be suspended.

Although the Coalition Against Fur Farms (CAFF) and the ALF do not approve of the incarceration of any native wildlife, Rod Coronado believes that the hostage exchange of one species for another is a reasonable alternative. If these three conditions are agreed to, and met, and negotiated through PETA and Earth First! — I, Rod Coronado, will turn myself in to federal authorities in Montana at the tribal headquarters of the Blackfoot Nation. As part of the agreement, I, Rod Coronado, swear to cooperate fully with Grand Jury Inquisitions into ALF activity that I am suspected in, relating to the defense of native wildlife and the environment. I swear to testify and answer all questions relating to my role as a spokesperson on behalf of the ALF, and as the Coordinator of the CAFF.

I, Rod Coronado, believe that my nonviolent actions in defense of the earth, are innocent acts to protect the ecological integrity of this country's natural

(Continued to page 9)

malia's ecosystem and threaten further loss of life in the ravaged nation.

"Africa," writes Silvia Federici, a professor at Hofstra University and editor of the Committee for Academic Freedom in Africa's newsletter, "is being turned into the chemical/nuclear dust-bin of the world, the region where expired pharmaceutical products, toxic wastes, and materials banned in other countries, from medicines to pesticides, are dumped." Combined with other information gleaned from first-hand accounts but generally unreported in the corporate press, a much more insidious picture of US involvement in Somalia is emerging, one closely paralleling the odious, but accurate, observation by Henry Kissinger, even as US Government officials try to paint a more benign "humanistic" portrait of its motives for public consumption.

How badly we long to — even need to — believe that the US Government would, maybe this time, actually feed people because they are starving, no strings attached! We *want* the government to work that way; but it doesn't, and it won't. Nor will it reveal its own role in creating all the misery to begin with. It's time we took Henry Kissinger's maxim at its face as an accurate representation of how US policy works, and

tably in the ... southwest between Mogadishu, the capital [where all the press are clustered], and the regions surrounding Baidoa and Kismayu. The rest of the country is relatively peaceful and well-governed by an alliance of traditional elders and local leaders that has re-emerged in the wake of the collapse of the central authority ... In the entire country there is only one ['warlord'] — General Aidiid — worthy of the name. And even he does not exercise supreme authority over a horde of followers whom he can deliver either to the field of battle or to the negotiating table." We cannot allow the US Government the luxury of framing the issues for us ("mass starvation," "warlords," "chaos"), and thereby orchestrating our emotions and controlling the terms of the debate.

Here's an example of how such manipulation works: The US claims that up to eighty percent of all relief is being stolen — which is the current justification for sending the troops. But Rakiya Omaar, who had been the director of Africa Watch until the middle of December (before she was summarily fired by Human Rights Watch Aryeh Neier for not mouthing his approved liberal version of the government's line), cites relief organizations such as Save the Children and the International Committee of the Red Cross as enduring a loss rate of only five to ten percent, a fairly constant figure in *all* famine relief. Right now, reports Omaar, Mogadishu — which was in the most desperate situation of all the Somalian cities and is the focus of US media attention — "is totally flooded with food" and "anybody can buy rice; it's very cheap." The mortality rate, she says, had dropped and the overall situation had been improving before the troops were sent. Many relief workers in Somalia go even further, complaining that their efforts are being *hindered* by the US military intervention: "We can't get to people we used to, and they are dying," said James Fennell of CARE. Before the troops hit the beaches, relief agencies had hired guards "to ride shotgun on trucks, losing some supplies to looters — but also reaching many thousands of people who were too weak to seek help in feeding centers. [But] the Marines first move in Baidoa was to disarm the airport security force, tough exsoldiers CARE had hired as escorts. ... Tibebu Haile Selassie, deputy director of UNICEF in Mogadishu ... said, 'the situation is worse than it was before.'"

Much of Somalia's economic life is organized around the growth and export of cattle (traditionally camel meat, although that is changing), which utilizes the large pastoral spreads provided by nature in that region. Throughout Africa, the vastly different natural landscapes, social and economic arrangements, and deposits of natural resources make it inappropriate to apply certain generalizations about the continent to individual African societies. Nevertheless, the policies of the International Monetary Fund, World Bank, and international capital — such as the forced development of export crops, even though that destroys local self-sufficiency and dispossess small-plot farming, concentrating the ownership of land in a few giant corporations — are a universalizing force on the continent, and resistance to them is widespread despite — or, possibly, because of — the variety of societies. This common imposition enables us to apply to Somalia, today, observations Silvia Federici had written several years ago about Africa in general:

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ALF Communiqué

PRESS RELEASE

ANIMAL LIBERATION FRONT (ALF) spokesperson, Rod Coronado, who has been hiding due to threats against his life from the Federal Bureau of Investigation (FBI) and the fur industry, is willing to surrender

Although the Coalition Against Fur Farms (CAFF) and the ALF do not approve of the incarceration of any native wildlife, Rod Coronado believes that the hostage exchange of one species for another is a reason-

US OUT OF AFRICA

BY MITCHEL COHEN

To give food aid to a country just because they are starving is a pretty weak reason.

- Henry Kissinger

MONTHS BEFORE THE UNITED States sent troops to Somalia to supposedly protect food supply lines from the pilferage of "evil warlords," Italy was completing arrangements to ship that nation's toxic wastes to Somalia, with nary a protest from the US. UN environmental chief Mostafa Tolba then said that the dumping could aggravate the destruction of Somalia's ecosystem and threaten further loss of life in the ravaged nation.

"Africa," writes Silvia Federici, a professor at Hofstra University and editor of the Committee for Academic Freedom in Africa's newsletter, "is being turned into the chemical/nuclear dust-bin of the world, the region where expired pharmaceutical products, toxic wastes, and materials banned in other countries, from medicines to pesticides, are dumped." Combined with other information gleaned from first-hand accounts but generally unreported in the corporate press, a much more insidious picture of US involvement in Somalia is emerging, one closely paralleling the odious, but accurate, observation by Henry Kissinger, even as US Government officials try to paint a more benign "humanistic" portrait of its motives for public consumption.

How badly we long to — even need to — believe that the US Government would, maybe this time, actually feed people because they are starving, no strings attached! We *want* the government to work that way; but it doesn't, and it won't. Nor will it reveal its own

stop fooling ourselves into believing the lies spun for us which enable the ruling class to slip in its murder and mayhem by riding the Trojan Horse of our suddenly eager morality.

Although people have been and continue to be desperate for food in particular areas of Somalia, the country as a whole is *not* racked by generalized mass-starvation, chaos and random violence. "In fact," explains Rutgers professor Said Samatar, who is from Somalia, "these horrors are occurring only in a limited portion of Somalia, notably in the ... southwest between Mogadishu, the capital [where all the press are clustered], and the regions surrounding Baidoa and Kismayu. The rest of the country is relatively peaceful and well-governed by an alliance of traditional elders and local leaders that has re-emerged in the wake of the collapse of the central authority ... In the entire country there is only one ['warlord'] — General Aidiid — worthy of the name. And even he does not exercise supreme authority over a horde of followers whom he can deliver either to the field of battle or to the negotiating table." We cannot allow the US Government the luxury of framing the issues for us ("mass starvation," "warlords," "chaos"), and thereby orchestrating our emotions and controlling the terms of the debate.

Here's an example of how such manipulation works: The US claims that up to eighty percent of all relief is being stolen — which is the current justification for sending the troops. But Rakiya Omaar, who had been the director of Africa Watch until the middle of Decem-

REFUGEES PASS THEIR DAYS WAITING IN LINES. FOOD LINES AND MEDICAL TREATMENT LINES. LINES TO COLLECT WATER FROM THE PUMPS.

lief organizations such as Save the Children and the International Committee of the Red Cross as enduring a loss rate of only five to ten percent, a fairly constant figure in *all* famine relief. Right now, reports Omaar, Mogadishu — which was in the most desperate situation of all the Somalian cities and is the focus of US media attention — "is totally flooded with food" and "anybody can buy rice; it's very cheap." The mortality rate, she says, had dropped and the overall situation had been improving before the troops were sent. Many relief workers in Somalia go even further, complaining that their efforts are being *hindered* by the US military intervention: "We can't

the large pastoral spreads provided by nature in that region. Throughout Africa, the vastly different natural landscapes, social and economic arrangements, and deposits of natural resources make it inappropriate to apply certain generalizations about the continent to individual African societies. Nevertheless, the policies of the International Monetary Fund, World Bank, and international capital — such as the forced development of export crops, even though that destroys local self-sufficiency and dispossess small-plot farming, concentrating the ownership of land in a few giant corporations — are a universalizing force on the con-

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LOVE AND RAGE

A REVOLUTIONARY ANARCHIST NEWSPAPER

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CONFRONTING FASCISM

Fascism isn't just about Skinheads. It's about ordinary people believing that the oppressed are responsible for their oppression not the ruling class and their power structure

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